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WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM.

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From Wayland's Limitations of Human Responsibility.

THE SLAVERY QUESTION.

It may be proper, at the commencement of this section, to state, that I propose to enter into no consideration of the moral bearings of the institution of domestic slavery. My views upon this subject, I have already given in another place.* Were it otherwise, I should have no occasion here to examine the question in this point of view. With these topics the present discussion has nothing to do. Granting all that may be said of the moral evil of this institution, granting it to be a violation of the law under which God has constituted moral beings, the question still remains to be decided, what is our duty in respect to it; and, what are the limitations, within which our efforts for its removal are to be restricted? In every other case, we readily perceive that these questions are different and dissimilar. Whether or not a particular act be wrong, is one question. In what *manner* it be proper to remove or arrest the evil, is certainly another and very different question. And it is evident that the considerations which would bear upon the one, would have no bearing whatever upon the other. Whether murder be or be not a crime, must be shown from the temper of heart which it indicates, and from the results, to which, if unpunished, it would lead. But these arguments would be entirely out of place, if they were urged to show that a murderer should be punished without trial, and that every man is at liberty to knock him on the head, wherever and whenever he may meet him.

The right or wrong, the innocence or guilt of slavery, is not the question here to be discussed. Waiving this, and granting it to be a violation of the law which God has ordained between man and man, and granting, also, that it is our duty to labour for its removal, I design merely to inquire what are the limits, within which our efforts, for the accomplishment of this purpose, are to be restricted.

Our duty on this subject, must, I think, be either as *citizens* of the United States, or as *human beings*, under law to God.

1. I think it evident, that, as *citizens of the United States*, we have no power whatever either to abolish slavery in the southern states; or to do any thing, of which the direct intention is to abolish it. Whatever power we possess, as citizens of the United States, is conferred upon us by the constitution. This power is *not conferred upon us* by that instrument, and therefore *it does not exist.*

But this instrument has not merely a *positive*, it has also a *negative* power. It not only *grants* certain powers, but it expressly declares that those not enumerated are *not granted.* Thus, it enacts, that all "The powers not delegated to the United States by the constitution, nor prohibited by it, to the states, *are reserved* to the states, respectively, or to the people." Now, the abolition of slavery being a power *not* conferred, it is, by this article, expressly *withheld.* Whatever power we may therefore have over slavery, as *citizens of the several states*, within our own limits, respectively, we have none, as *citizens of the United States.* The majority of the people in the United States, have, in this respect, no power over the minority; for, the minority has never conceded to them this power. Should all the States in the Union but one, and that one the very smallest, abolish slavery; should the majority of one hundred to one, of the people of the U. States, be in favour of its abolition, still it would not alter the case. That one state, would be as free to abolish it or not to abolish it, as it is now. This is a question which has never been submitted to the majority of the citizens of these United States, and, therefore, the citizens of the United States, as citizens, have nothing to do with it.

The same thing is evident, from the most cursory view of the circumstances under which the constitution was formed. Previously to the revolution, each of these states was an independent colony; constituted into a distinct government, by charter from the British crown. Each colony was a government as distinct from every other, as though it had been a thousand miles distant from all the rest; as *distinct*, in fact, as are the different West India Islands from each other, or as any one of the West India Islands, from the colony of Canada, of New Zealand, or of Bombay. They all held to the British crown, but were all independent of each other, and the only bond of union by which they were connected together, was, that they were all subject to the same king, and all acknowledged the ultimate authority of the constitutional laws of the empire.

When the independence of these colonies was established, this link, which bound each of them to the mother country, and thus indirectly to each other, was severed. They became independent states, having, each one for itself, power to make peace or war, or to form alliances, offensive and defensive, with what foreign states soever they severally chose. While in this condition, it is manifest that no state had any power *whatever* over any other State. Any one might have established slavery, or have abolished it, and no other one would have imagined that, in so doing, it was liable to any control from any other, or from all the rest; any more than from Canada, Austria, Russia, or the Sandwich Islands.

Under these circumstances they chose, of their own sovereign will, to form a confederate government. In the formation of this government, each state, or the people of each state, mutually agreed to commit certain powers to the whole, and to submit the ultimate decision of certain questions to the majority of the whole people represented by their Senators and Representatives in Congress. What they have thus submitted to the decision of the majority, and *nothing else*, can be decided by the majority. What has not been submitted, remains precisely as it was before, in the power of the citizens of the several states; and the citizens of the United States have no more to do with it, than they have with the affairs of Iceland.

The principle, in this case, is the same as that which governs partnerships. If twenty men put into common stock, each a thousand dollars, on condition that the whole, for *certain purposes*, shall be controlled by a majority of the proprietors, or of such persons as they may appoint, then the majority has a conceded right to control *that* property for *those purposes.* But that is *all* their power. They have no control over another dollar of the property of any proprietor, nor have they a right to control it for any other *purposes* than those for which it was contributed. Still less have they a right to control the political opinions of a proprietor, or to direct in what manner he shall educate his children, or govern his family. The principle in both cases is the same, and it is a very obvious one. It is simply this. No man is bound by any compact, any further than he has bound himself. In forming any society, there are, of necessity, certain individual rights, which a man submits to the decision of the majority. But the surrender of these, involves the surrender of no other, and, in every thing else, he is as perfectly independent of the power of the majority as he was before.

As we have, therefore, as citizens, no power over this subject, we have, as citizens, no responsibility. The guilt, if guilt exists, will not rest upon us as citizens of the United States. Who ever supposes himself guilty, because Congress does not *pass a law* abolishing slavery in the United States? But this is the only manner in which, as citizens of the United States, we have any power to act in this, or in any other case. If, then, we are not responsible, we have, as *citizens*, no obligation to discharge in the premises. Whether slavery be bad or good, we wash our hands of it, inasmuch as it is a matter which the providence of God has never placed within our jurisdiction.

But this is not quite all. As citizens of the United States, we have solemnly promised to *let it alone.* We have declared that we *leave* to the states respectively, and to the people of the states, whatever powers they have not conceded to us. This is, by universal consent, acknowledged to be one of the powers thus left. We have, therefore, promised as citizens of the United States, to let *this* alone. The concession has been made by both parties, and we hold the other party to it. Should the majority in Congress undertake to *establish* slavery, in one of the free states, we should plead *this very article*, as a bar to their usurpation. But, the slave-holding states have precisely the same right to plead it against *us*, should we attempt any legislation in the case. Both parties have pledged themselves to abstain, and neither can interfere in the matter, without the violation of a solemn compact. In this respect, therefore, the providence of God, and our own solemn obligations to each other, have precluded any action whatever.

But I go still further. I hold that a *compact* is binding, in its *spirit* as well as in its *letter.* The *spirit* of the compact, I suppose, imposes upon me the obligation not to do any thing for the purpose of changing the relation of master and slave, except with the consent of the master. I have no right to declare the abolition of slavery in another state; I have conceded that this is to be left to the *free choice* of the citizens of that state. I have no right to do any thing to *interfere* with that *free choice.* I have, therefore, no right to excite such a state of feeling among the slaves, that the master shall be *obliged*, from physical necessity, to liberate his slaves, whether he believes it to be right and wise, or whether he believes the contrary. This is as much a violation of the *spirit* of the compact, as an arbitrary act of legislation. The compact concedes, that it is to be left to the *free will* of the states, and I oblige them to act in accordance with *my* will, and not in accordance with their own. This is a violation of clear and solemn obligation. I have no control over the manner in which my neighbour shall educate his children; and to interfere by physical force, in order to oblige him to educate them as I please, would be infamous. But if I stir up such a feeling in his family, that he is obliged to follow my suggestions, in order to save himself from being poisoned, I am equally infamous. The violation of right is as great in the one case as in the other. If a question has been left to my decision, I claim the privilege of deciding it for myself, and I thank no one for deciding it for me; much less do I thank him for taking the decision out of my hands, and settling it by physical force. And it matters nothing to me, whether this physical force be exerted by my neighbour *himself*, or whether he stir up another man to exert it. In both cases, it is a palpable and insolent violation of right.

But it may be said, granting all this, yet Congress has a right to abolish slavery in the *District of Columbia.* Here we are, therefore, *responsible*, and of course, *under obligation.* Let us proceed and calmly examine this question.

I grant that the unrestricted legislative control over the District of Columbia, has been ceded to the United States. I grant that Congress has the same power over the District, as the Legislatures of the several states have over their own states respectively. They have, therefore, the *power* to abolish slavery within that District.

Nay, I am willing to go farther. I am willing to allow that Congress has a *right* to abolish slavery in the District. By right, I mean that they have the *power*, and that *no legal obstacle* exists to the exercise of that power. There is nothing in the *Constitution* to forbid it. There is nothing in the *act of cession* to forbid it. There is nothing in the constitution and laws of the states which does, or which can forbid it. The cession to Congress was absolute and unrestricted. On these points, I am disposed to raise no question whatever.

But it is always to be remembered, that it is *one* thing to say that a man has a *right* to do a particular act, and a very *different thing* to say that it *is right* and just for him to do that particular act. The *right* to do the act may be absolute, but the fitness, and propriety and justice of *exercising* that right, may be *conditional.* A man has a right to exact the personal labour of his wife, and also of his children during their minority, that is, he may do it, and there is no law to prevent it; nay, in doing it, the law will protect him from interference. But the *justice* of his *exercising* this right is certainly conditional. He may do it justly, if it be necessary for their common support. But, it surely would be an atrocious violation of justice, if he should live in indolence and splendour, and demand that they should thus labour to maintain him. Yet, if he should do this, he might plead that he had a right to do thus, and nobody could gainsay it. A father has a *right* to turn his children out of his house when they become of age, and it may, under some circumstances, be exercised with propriety; but this by no means proves that it would be *right* for parents always to do so. A parent, worth an independent fortune, has a *right* to bind out his child as an apprentice, to the most loathsome and degrading occupation; but is this a right which it is fit, and proper, and just, at all times, to exercise?

It is manifest, then, that, granting a right to exist, in the signification above given, the question still remains, is it a right, fit and proper and just to be *exercised?* In other words, although we have the *right* to do it, yet would it be right and just for us to do it? This is really the point on which it seems to me the whole question hinges.

I ask, then, in the first place, what is the *object* of the act of abolition? Is it ultimate within itself? Is it merely because, as citizens of the United States, we are opposed to slavery in any territory over which we exercise jurisdiction? Or, is it for the sake of something ulterior, that is, for the sake of creating such a state of things in the slave-holding states, that the citizens of those states will be obliged, whether they approve of it or not, to abolish slavery? In so far as this latter is the object, I think it unconstitutional; because, we have, by the spirit of the compact, bound ourselves to leave it to their own *free will.* That free will, we have no right, either by ourselves, or by others, to control; and we have no right to use our power, either of one kind or another, for this purpose. I think, therefore, we have no right to exercise the power which we possess for the accomplishment of this object.

I ask, in the next place, was the power over the District of Columbia ceded to Congress, *for this purpose?* Did Maryland and Virginia ever anticipate, that, without their consent, this use would be made of it? Did the southern states generally, when they became parties to this contract, suppose that this power would be claimed and used by Congress? I think that all these questions must be answered in the negative. If so, the right has not, in fact, been unconditionally given. It is a thing *out of the contract*, so far as the *animus* of both parties was concerned. If it be so, although it may be granted by the *letter*, it is not granted by the *spirit* of the instrument, and the right cannot, without the consent of the other party, be justly and honourably exercised. If I make a contract with my neighbour, and by the *letter* of that contract, obtain a power to do some act, which power he never intended to convey, I cannot, as an honourable man, avail myself of it. To do so, is an act of knavery, and every man of sound principles would so consider it.

Now, if it be so, it matters not what may be the *purpose*, for the sake of which we propose to take an unfair advantage. I have no more right to impose upon my neighbour, when I intend to use the proceeds of my trickery for purposes of benevolence, than when I intend to use them for purposes of usury. The real question is, is it right for me to interpret the contract in this manner? If it be, I may so interpret it, let me do what I will with the gain. If it be not right, I may not so interpret it, let my intention be what it may, in regard to the proceeds.

That it would not be right for us thus to interpret the contract, I think may be clearly shown by the results of an extension of the principle contended for. It must be granted, that the power to *abolish* and the power to *establish*, are the same. Now, Congress possesses precisely the same power over navy yards, fortifications, arsenals, &c., belonging to the General Government, that it possesses over the District of Columbia. Many of these have been ceded to the United States, by the free states, and are still embosomed within them. Congress has precisely the same right to abolish or to establish slavery in all these, as it has to abolish or to establish it in the District. But would it be a just, fit and proper exercise of this right, were Congress to *establish* slavery in all these little portions of territory? Were such a thing attempted, I ask any candid man, whether we should not, at once, exclaim that *this power was never conferred for this purpose;* and that the contract could not be thus interpreted, without overreaching and trickery? Now, I do not see that any principle is involved in the one case, that is not involved in the other. I say, therefore, that, although the power is conferred by the *letter* of the contract, it is not conferred by the *spirit;* and, therefore, we cannot use it *honourably;* that is, we cannot use it *at all.*

But if the right to use this power be contingent, it may be asked, when will the contingency arise, in which we can rightfully use it? I answer, it may arise in several ways. First, whenever the southern states *agree to it*, it will be proper to use it. Secondly, whenever Maryland and Virginia, or either of them, shall abolish slavery, it will, I think, be perfectly right to use it. The history of slavery, in this country, shows, that the line of demarcation between slave and free labour, has an irresistible tendency to move southward. Right has a natural power over wrong, and the advantages which it confers on all parties, tend, of themselves, to extend its boundaries. Maryland, but for untoward reasons, to which I will not here allude, would, by this time, I believe, have nearly freed herself from the evils of slavery. There can be no reason why Congress should oppose *any obstacle* to the *natural course of events*, in respect to this or any other change of opinion. Whenever the District would have become free, if it had remained a part of the states, by which it was originally ceded, then it will be not only the right, but the duty of Congress, to abolish slavery. Then we can abolish it without any infringement of right, and then, the whole country, both north and south, must rejoice in the act.

While I hold these opinions, however, I beg leave to remark, that I entertain no light conceptions of the evil of slavery in general, or of the evil of slavery in the District of Columbia in particular. I would not own a slave, "for all the gold that sinews bought and sold, have ever earned." My blood has curdled, as I have heard the atrocious wrongs committed in the very District itself, under the eyes of calm, uncommitted persons, who have related them to me. I never have seen them myself, for I have never been in Washington. I have "felt a stain like a wound," when foreigners have taunted me with the fact, that the seat of government of this free people is the great slave market for the country. But deep and degrading as is that stain, I will bear it with patience, rather than wipe it off by an act of injustice, treachery or dishonour. And more than this, were I a southern, as I am a northern man, I never could consent, as a man of honour, to hold my fellow citizens committed to a system, which, whether truly or falsely, they feel to be a national disgrace. In that spirit of frankness and disinterestedness, which always has marked the southern character, I would say, "We prefer this system, and we are willing to bear the reproach of it. We receive benefit, and we believe innocent benefit from it. But you have no interest in it, and we will not expose you to reproach, nor hold you to this contract, since it is repugnant to your moral sentiments." Were I a southern, as I am a northern man, I would myself *propose* the abolition of slavery in the District. It is but a small matter in itself, but it is an act, which could only emanate from a noble and patriotic spirit.

And were the subject presented in this light, I do believe that the south is equal to the occasion. I know their chivalric contempt of danger. I know their enthusiastic attachment to personal right. I know, also, their ardent love of country, and that it is, with them, a point of honour to be *foremost* in making any sacrifice for the public good. If their rights on this subject were freely conceded, and the question put upon its true ground, the ground of concession to the honest, although they may think it the misguided, moral feeling of the north, I cannot believe that they would hesitate to follow the dictates of an enlarged and disinterested patriotism. When two courses of conduct are before them, I believe them fully capable of appreciating the dignity of choosing the more noble. It is not natural to them gratuitously to inflict pain upon an associate, especially upon a fellow citizen. This is a pain which need not be inflicted. I am sure the noblest course that could be taken, would be, for them magnanimously to offer to bid it cease forever.

I appeal, therefore, and I do it with confidence, to the patriotism of the south. I declare that, as a citizen of the United States, I am grieved that the soil in which I have with them a common right of ownership, should have become an universal slave market; that that soil should be polluted with prisons, constructed for the express purpose of collecting together human beings for exportation; and that a regular line of slave ships should sail from the harbours of the District. I have never had any thing to do with slavery. I derive no benefit from it, yet I am obliged to bear the pain of being a party to what, in my conscience, I disapprove. Yet, while I thus declare myself deeply grieved, I will respect the rights of the south to the very last title, in letter and in spirit. I will bear it all unto the very end, rather than violate, either in form, or in fact, the pledge which I have solemnly given. But, while I thus respect the *rights* of my southern brethren, I surely may ask, that they respect my *feelings*, in return. The action in this case must come from them. I therefore call upon them, to come forward, with the nobleness of which I know them to be capable, and of their own accord, remove this cause of grief. I say nothing of consequences, for be these what they may, they as well as I, can look them calmly in the face. I ask them to make this offering on the altar of frank, generous, fraternal patiotism. It will be a sacrifice honourable in the eyes of men, and well pleasing in the sight of God. And here, for myself, and I believe I may also do it in behalf of all the true friends of man at the north, I solemnly promise, that, when it shall be our turn to make a similar offering, we will not be outdone by them, when they have done their uttermost.

A few words more, and I have done with this part of the subject. There seems to me a dangerous disposition on both sides, wherever the question of slavery is agitated, to press upon the limits of the constitution to the utmost. At the north, I have no doubt, that the subject of slavery has been discussed in a manner decidedly at variance with constitutional liberty of speech and the press. On the other hand, at the south, it has been held, that the discussion of this subject in all *manners*, and in any *spirit*, was to be *forbidden.* The right of petition has, I doubt not, been abused; topics have been introduced into petitions which have no constitutional right to be introduced, and petitions have been multiplied, for the sake of effect, in such numbers as to threaten to exclude every other subject of discussion. On the other hand, this has been met by measures, which seem to me at variance with the very existence of the right of petition. Every one must see that wrong on one side, is no justification of wrong on the other. Passion is never decorous; least of all, in legislators. Patience and forbearance, calm adherence to right, will in the end come off the most successful. There is surely no greater wisdom, in controversy, than to hold an opponent always in the wrong.

And lastly, as it respects the annexation of Texas. That the annexation of Texas will extend the system of slavery, I presume there can be no doubt, nor can there be any doubt, that, by so doing, it will alter materially the balance which exists, between the slave holding and the free states. Yet this is not an argument which I would use, as an *American citizen*, because slavery, in the view of the constitution, is innocent; and the system has a right to whatever *accidental* advantages may, from the pursuit of the honest and wise policy of the country, accrue to it. On the other hand, as this is strictly a *local* institution, I do not see how *honourable* men can urge a *national* measure *for this reason.* The same principle which precludes the north from *opposing* it, also, as it seems to me, precludes the south from *urging* it. It should therefore, be decided on general principles of statesmanship.

If it be left to these reasons, it seems to me that there can be but little room for argument. We want not *territory*, since we have, already, more than we need. We need not additional *strength*, and if we did, the annexation of Texas could not give it to us. There is no reason that I can conceive for it, and there are strong constitutional objections against it. The south has always contended *strongly*, and I think, *truly*, against the use of *doubtful* constitutional powers. The *best* that can be said on this subject, is, that the constitutional *right* to do the act, is *extremely doubtful.* Let the south then be true to the construction for which she has always contended; and let her manifest her fidelity to her principles, by holding fast to them, even when they seem adverse to her interest. This is the only way in which we can truly increase the practical power of the constitution. Just in proportion as this is strengthened, we shall be united, happy and invincible.

II. We have now cleared our way through the question, in so far as it concerns our duty as *citizens.* It only remains that we consider our duty in respect to slavery, arising from our relations as men.

When we look upon it in this view, we are to consider it, in general, just as we should consider slavery in the West Indies, or in South America, or in any other part of the world. The principal, if not the only difference, is, that it is an evil existing in our own neighbourhood, and a wrong done by our friends and acquaintances; by men who would be more likely to hear argument and motive from *us*, than from any one else; and, therefore, for these reasons, we are specially called upon to attempt its removal.

In this, as in any case, therefore, we are under the common obligation to make known to our fellow men, that truth which we believe to be conducive to their happiness, and to the happiness of men in general. Inasmuch as this is a question of practical duty, our appeal is to be made to the understanding and conscience of those whom we desire to convince. Inasmuch as the only reason which renders it obligatory on us to endeavour to convince them, is the general obligation of love to man, it is of the utmost importance for us so to conduct the discussion, that it shall be not only apparent, but incontrovertible, that this is our only motive. Inasmuch as we are endeavouring to convince our fellow men that *they* are chargeable with a violation of the rights of others, we should, in all our intercourse, set them an example of the most delicate regard to *their* rights. He will surely labour with very little success, in the propagation of truth, who commences his efforts by uttering a falsehood. And he will labour with as little success in extending the dominion of right, whose first effort is an act of injustice.

We are bound, then, I apprehend, in all our efforts on this subject, most scrupulously to avoid all measures, which could justly be construed into an attempt to infringe the rights of the south. We have a right to attempt to change southern opinions on this question, and to show the master, by argument, that it is for his interest, and that it is his duty, to liberate his slave. But we have no right to take any measures of which the natural tendency is, to excite the slaves to insubordination and civil war. We have a right to change the purpose of the master by *argument*, but we have no right either to oblige him by our own *physical* force to change it, or to excite another person thus to oblige him. I here only speak of the question of *right* to do the act, and not at all of the *practical result* of the act. It is my firm belief, that a general insurrection at the south would end in the almost entire annihilation of the coloured population.

Nor, again, can I perceive the utility of a system of societies, affiliated, not for the sake of circulating truth at the south, but for the sake of exciting and agitating the people at the north. The only advantage which can be expected to result from this measure, is the increase of abolition *votes.* But this is a matter, as we have attempted to show, with which *votes* have nothing to do, inasmuch as it is a question, over which as citizens, we have no control. In the mean time, the very attempt to multiply votes, on this question, cannot but beget in the minds of the south, the suspicion that we intend to interfere in this very manner: that is, in a manner at variance with our constitutional obligations. The least suspicion of this nature, must, from the necessity of the case, render all our argument useless, and make our very appeal to men's understandings and consciences, a positive annoyance. And in so far as I have been able to discover, such has been the effect of the system of affiliated abolition societies. They have already become the tools of third rate politicians. They have raised a violent agitation, without presenting any definite means of constitutionally accomplishing their object. In the mean time, as combination on the one side, always produces combinations on the other, they have embittered the feelings of the south. They have, for the present, at least, rendered any open and calm discussion of this subject in the slave holding states utterly impossible. They have rivetted, indefinitely, the bonds of the slave, in those very states in which they were, a few years since, falling off; and, every where throughout the south, they have rendered the servitude of the enslaved vastly more rigourous than it ever was before. While, therefore, I would speak with respect of the motives of those of my fellow citizens who are enlisted in abolition societies, (the political intermeddlers, both small and great, always excepted,) I must come to the conclusion that their efforts must be unwisely directed, or else they would have led to a more salutary result.

And again. Supposing we abjure all unkindness, and speak only in the spirit of love, it is yet to be remembered that we are only held responsible for setting the truth before men. They have a right to decide whether they will accept of us as their instructors or not. They have as good a right to their ears, as we have to our tongues. Hence, if they will not hear us, our responsibility is at an end. We have no right to force our instructions upon them, either by conversation, or by lectures, or by the mail. If they still determine to go on, in what we believe to be wrong, we must leave them to God, who is perfectly capable of vindicating his own laws, and executing justice among the children of men. If they will not hear us, the indication is plain, that God does not mean to use *our* instrumentality in the affair. We must retire and leave the case in his hands, and turn our attention to the doing of good, in some other way.

But I do not believe that there is any danger of such a result. Before the present measures were adopted, discussion on the subject of slavery was common at the South. It has never been treated, any where, with greater boldness or ability than it was a few years since, in public debate, in the Virginia House of Delegates, and it was done, then, without offence. When the present agitations have passed away, there is no reason why it should not be treated in the same manner again. The Quakers have always borne their clear, and decided, and manly testimony against slavery, both by precept and by example; and yet no exception has ever been taken at the course which they have pursued. They have stated explicitly their views on this subject, in their yearly epistles. They have used no approbrious epithets, but, in the spirit of love, have addressed themselves to the reason and conscience of their fellow men. I do not believe that a southern man would take offence, if a copy of their epistles on this subject should be sent to every slave-holder in the country. It has not been my good fortune to become acquainted with many of my southern fellow citizens, but with those whom I have known, I have always conversed as freely upon this, as I would upon any other subject. It is due to truth to declare, that they have always heard my arguments candidly and kindly, and have never taken offence at the difference, wide as it might be, which existed between us. I do not, therefore, believe that any insuperable obstacle exists to labouring in this cause, in the spirit of love. My confidence in the cause of truth, and justice, and charity, is yet firm and unabated.

Having already extended these remarks far beyond the limit which I had designated, I have barely room to add a few concluding suggestions.

If there be any truth in the doctrine of the preceding essay, I think it will be evident

1. That although I may be convinced that a command has been given by God, it is yet incumbent on me to inquire what other commands have been given by him which may affect my obligations to perform any particular act, which would generally be comprehended under that command. Unless I do this, I am liable to violate right; to do evil that good may come; and thus to plead the authority of God in justification of manifest wrong.

2. If there be this liability to error, it is clearly my duty to do this for myself. It is a duty which I cannot delegate to another. It is a matter between me and my Maker. No one has any right to decide it for me; nor can I, as a moral man, act upon the decision of any one but myself. I am also as much bound to consider the *limitations* which God has fixed to my individual duty, as the general enactment by which any general duty is enjoined. I must take into view my present position, the relations which I at this moment sustain, and the obligations under which I am at this moment placed, in order to decide what is my duty at this moment in respect to any particular command. Unless I diligently seek for all the light which God has thrown upon my path, and unless I am also willing to be guided by this light, I cannot claim to be his servant, nor can I plead his authority in justification of the course which I pursue. Unless I do thus, he is not responsible for the consequences; and that responsibility, how great soever it may be, rests wholly upon myself.

3. And lastly, if this be so, it will be seen that moral questions cannot be decided by majorities, nor can the law of God be ascertained by the votes of conventions. Every man must give account *of himself* before God. We cannot shift the responsibility of our conduct upon others. Public opinion can make nothing either right or wrong. If we would be the servants of God, we must learn, each one for himself, to ask the question, Lord, what would *thou* have *me* to do? and uninfluenced by fear or by favour, by allurement or by opposition, do *that thing*, and *that only*, let others do as they may.

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* Elements of Moral Science. Section on violation of personal liberty.

GENESEE SILK COMPANY.—A silk company, with a large capital, has been formed in Genesee county, in this state, and it appears they are determined to take precedence of all others, as they have made one purchase of $20,000 worth of trees of the Chinese morus multicaulis, so celebrated for its superior qualities over the commoner sorts of mulberries. The laws recently passed in some of the states granting large bounties to encourage the silk culture, and the proposed enactment of similar laws now before Congress and our State Leg-

THE must impart a great impetus to the silk busi- for c, which it now appears to be proved, by those em- barked in it, and by the investigations lately made, to yield as much profit to our northern states, as the cul- ture of cotton does to the south.

WISCONSIN TERRITORY.

Among the acts passed at the second session, just closed, of the Legislature of this Territory, are the following to establish and incorporate:

The Wisconsin University at Green Bay; the Bank of Racine; the Bank of Iowa; the State Bank of Wisconsin, at Prairie du Chien; the Milwaukie and Racine Mutual Insurance Companies; the Milwaukie and Rock River Canal Company; the Rock River Rail Road Company; the Macquette and Kentucky City Canal Company; the Racine and Rock River Rail Road Company; the Philandrian College, in the town of Denmark; the Univarsity of the Territory of Wisconsin; the Davenport Manual Labor College; an act to prevent disasters on steamboats navigating the waters of the Territory; an act to incorporate the city of Burlington. The Legislature closed its labors on the 20th January, having been in session 75 days.

NORTHERN RAIL ROAD IN MICHIGAN.

The state commissioners have decided that the eastern point of termination of this important road shall be at Port Huron, at the foot of Lake Huron, (better known as Fort Gratiot)—starting from this point it runs west, through the very heart of Michigan, to Grand River. It is the continuation of the great western rail road through Canada, from the head of Lake Ontario to the foot of Lake Huron, and, in connection with the latter, is unquestionably one of the most important rail-roads in America. The commissioners have by their decision indicated that they have been influenced in their deliberations by enlarged and intelligent considerations of the subject, and by a just regard to the true interests and future prospects of the state of Michigan. No state in the Union will derive greater advantages from rail-road improvements than Michigan, as it is the middle groundover which the great tide of western emigration must pass; and they seem to understand their position in this respect very well.

Judging from the spirit of their movements thus far, they are determined to avail themselves of it.

The three great roads across the state are now located, viz., the Northern from the foot of Lake Huron to Grand River—the Middle from Detroit to St. Joseph, and the Southern from Monroe to New Buffalo. A reference to the map will show the importance of all these roads. Of the three, it is by no means invidious to say that the northern is, in every respect, the most important, not only to Michigan, but to this state and New England.

That said town, or city, of Huron bids fair very speedily to become a large and flourishing place. Its position is alike beautiful and commanding; and although begun only a year since, it has already a population of six hundred. Let any one look at the work, and calculate its advantages. The line of rail-road communication from Boston through Albany, and thence to Utica and Oswego—crossing the lake to Hamilton, and thence to Huron—and thence again to the mouth of Grand river, on Lake Michigan, is as straight as the course of an arrow. And that is to be the great thoroughfare to *the* great west.

The "western route" of the rail-road spoken of in the beginning of the present article, is thus described by the Detroit Daily Free Press.

Commencing at the village of Port Huron, at or near the mouth of Black river, in the county of St. Clair, and running thence west on the most direct and eligible route to (or as near as may be expedient) the villages of Lapeer, Flint, Owasso, and thence to the village of Lyons, at the mouth of the Maple river, on the south side of the same, and thence to the village of Grand Rapids on the Grand river, with such alterations on the surveyed line of said route as the commissioners may deem advisable, if, upon a more minute survey, the same should be found expedient.

FAYETTE COUNTY AFRICAN COLONIZATION SOCIETY.

This society was fully organized on Monday the 5th of March, 1838—Hon. Andrew Stewart was chosen President. The various auxiliary societies were represented, and the following synopsis, compiled from their reports, presents as full a statement of their operations as the nature of the circumstances would permit. This being the first meeting of the society, and the notice upon which it convened being necessarily short, (the local societies for the most part having been formed but a few days previous) consequently the report of our proceedings may be deemed somewhat imperfect. In all important particulars, however, it will present a fair account of what has recently been done in this county in aid of African colonization.

Uniontown Colonization Society has thirty members—annual subscription $103 50. President John Dawson, Esq., Secretary Joshua B. Howell, Esq.

George's Creek.—The number of members not reported—said to be large—amount subscription $80. President James Brownfield, Secretary H. W. Core.

Germantown has thirty-three members—amount of subscription $21 75. President Jacob Defenbaugh, Secretary Thos. Wilson.

Masontown has seventy-six members—annual subscription $50. President Andrew C. Johnson, Secretary Elisha Laughead.

Dunlap's Creek—number of members not reported—annual subscription $28 50. President Gen. Gideon John, Secretary James Craft.

Brownsville has twenty-seven members—annual subscription $47. President Michael Sowers, Esq., Secretary W. Y. Roberts.

Connellsville, the largest and most efficient society in the county, has one hundred and twenty-nine members—annual subscription $200. President Daniel Rogers, Secretary Thomas G. Ewing.

East Liberty has thirteen members—annual subscription $15. President John McBurney, Secretary Joseph McCoy.

Perryopolis has thirty members—annual subscription $48. President James Fuller, Esq., Secretary Ellis Simpkins.

Laurel Hill has thirty-six members—annual subscription $52 75. President Samuel A. Russell, Secretary Robert Smith.

Cookstown.—If any report was received from this society, it has been lost or mislaid. The delegates were John Blythe and James Elliott.

The *details* of the foregoing reports show that our citizens generally have laid hold of the subject of African colonization in earnest, and a spirit is manifested every where in the county, which gives cheering hopes of success.

Gov. Pinney addressed the society, and plead the cause of the African race with his usual ability. He also gave an animating and interesting account of his tour through the county. Every where he was received with kindness, and though the weather was unusually severe, he has been abundantly successful in awakening a deep and extensive interest in the cause he so ably and energetically advocates.

The Hon. N. Ewing, after a few pertinent remarks, offered the following resolution, which was adopted unanimously:

Resolved, That the success which has attended the efforts of the agent of the Pennsylvania Colonization Society in the county of Fayette, is such as to give a cheering hope that the cause is destined to receive an impulse which will prostrate all opposition, and eventually place the cause of African colonization on a basis which will insure the attainment of the fondest hopes of its friends.

The following resolution was offered by Wm. McDonald, Esq, and unanimously adopted:

"Resolved, That we deem the plan of the Pennsylvania Colonization Society worthy of our cordial support, and that we see, in its complete execution, the security of our cherished Federal Union, and the extension of many and varied blessings to the African race.

The society then adjourned, to meet at the same place on Wednesday following the first Monday of March, 1839.

ANDREW STEWART, Pres't.

ISAAC BEESON, Sec'ry.

MONROVIA—LIBERIA.

MONROVIA, West Africa, Jan. 1, 1838.

N. Bangs, D. D., Cor. Sec. of the Missionary Society of the M. E. Church.

Rev. and Dear Sir—It would be an act of injustice to you, and doing violence to my own feelings, to neglect the present very favourable opportunity of giving you a brief account of myself and this part of Africa since my arrival here. It cannot be presuming too much to say that no other individual who has ever visited Liberia has had greater reasons to return thanks to the All-wise disposer of events, for life, and health, and temporal blessings, than myself; in truth, language is alike inadequate to express the many favours and mercies which I have been the daily recipient of; or the overflowing emotions of my heart in thankfulness when I attempt to recount them.

It is now better than five months since my arrival in Africa, and to the present I have not been prevented by sickness a single day from attending to the calls of my profession; one chill and three light paroxysms of *intermitting* fever have constituted the amount of my *sufferings* by the much dreaded African fever.

The oldest inhabitants of this place, and many captains who have been for years trading along this coast, say that the degree of health which I have enjoyed stands unparalleled in the histories of all the white men who have taken up a residence in Africa. Surely I have been permitted to dwell in safety where many have fallen, and to abide securely under the great shadow of the Almighty's wings, for which I desire to laud and magnify His high and holy name.

My duties have necessarily been somewhat arduous, owing to the fact that for the last four months the colonial physician, Dr. Bacon, has been, and is still absent on a tour along the coast. To those of the colonists who are able to pay, I make a reasonable charge, but by far the greatest portion are destitute of means to render any compensation whatever; to such I have been administering the medicines which belong to our Missionary Society, and giving my services day and night, without fee or reward. The governor requested me to open an account with the board of managers of the American Colonization Society, and he would pass and present the bill, but as that Society has one in its employ and in regular pay to attend the poor, I have concluded to make no charge against it, as some might imagine that by such proceedings the Methodist Missionary Society's physician is remunerated for his services to the mission.

The time to me glides onward with a rapidity that I have never before experienced; I am much more pleasantly situated than I expected to be; I board at the mission house with the Rev. John Seys; we are a family bound together by the ties of Christian fellowship and brotherly love, all striving anxiously to advance the common cause for which we have been sent; and, in endeavouring to do so, we daily realize, while attending to our several departments, that we are labouring in an interesting and highly responsible part of the great moral vineyard.

Life in Africa is fraught with the most interesting combination of changes and events that the human mind is capable of enduring. It is one continued scene of grand experiments and phenomena, presented to the view by each succeeding day, as the result of the one which preceded it; the mind is kept constantly occupied in contemplating the peculiarities of the climate, soil, productions, manners and habits of its rude and uncultivated inhabitants. Residing as we do among the colonists, and witnessing their praiseworthy efforts to re-establish themselves in the land of their ancestry, we cannot but throw our minds back to the period when Africa stood pre-eminently high among the nations of earth, and leaving that time, we pass down through the centuries and changes which caused her high places to be broken down under the heavy pressure of idolatry and Mahometanism, until we arrive at the last few centuries, when we find a new series of barbarities and vandalic cruelties instituted against this poor devoted country; we find her compelled to yield her life's blood from every pore to enhance other nations, while she becomes desolate and waste. If the people of the United States could only have the sight presented to their eyes, which *we* are compelled to witness daily; if they could see the number of slave ships which are continually hovering around this coast, in order to carry on the unhallowed traffic, I am sure their feelings would be elicited in the behalf of her whose breath is as pure, whose climate as congenial, whose soil as productive, and waters as refreshing, as those of any other country under the heavens, but whose moral condition and intellectual faculties are shrouded in ignorance by the influence of the raven of superstition, which has been permitted to brood over this land for so many hundred years, that it now presents to the mind's view nothing, save a "gloomy wilderness of dying thought."

Dwelling, as we do, where we every day witness the conflict which is carried on between Christianity and heathenism, and the ascendency of the former over the latter, we cannot but perceive the advantages accruing in a double point of view from the colonization system, and in uniting with them in offering up our sincere prayers to Him who rules in the councils of men, that He will grant success to the benevolent enterprise, and make it a means by which the knowledge of the true God may be made known to this benighted people.

Previously to my leaving America, I made use of every possible effort to gain a correct knowledge of Liberia and the colonists, by diligently studying the different colonization organs, and the various accounts which have been written by individuals who have resided here; yet I must confess that upon many subjects I was skeptical, because I was where the public ear was daily filled with the soundings of long and eloquent addresses from a class of men whom I considered too conscientious to make misstatements, and too well informed to be ignorant of the true condition of the coloured race who come here as colonists. It was altogether impossible for me not to give credence to many of the descriptions and accounts of Liberia, given by abolition gentlemen in their enthusiastic and spirited speeches, when they would allude so frequently to the ignorance, the vices, profaneness, debauchery, drunkenness, and miserably wretched and famishing state of the colony. It must be admitted that I had been taught to place some confidence in the very eloquent speeches and harangues of those men, because I could not bring myself to believe that intelligent and philanthropic gentlemen would wilfully assert for fact what is wholly false and without foundation.

It will not be denied, that in public addresses and private circles, they represent the emigrants who have been sent here, as being cast ashore to wander up and down a barren coast, in an unprotected state, having neither houses nor food, but left in that destitute condition, exhibiting the lowest extreme of degradation and misery, until sickness approaches and death ensues, which they welcome with joy as the end of their troubles; that they are ignorant, indolent, and much given to the use and abuse of alcoholic liquors; that, as I have heard them assert, "the streets of Monrovia are paved with whiskey barrels, and the sidewalks lined with drunken men!" "that Monrovia is located on a low, marshy flat, surrounded by mangrove swamps, the miasmatic vapours of which are so very deleterious, that life cannot be supported but for a short time, and that in a most sickly and enervated state," &c. &c. From all the information that I have been able to collect, by observation and otherwise, I feel no hesitancy in pronouncing all such accounts and descriptions of Liberia and its inhabitants to be utterly without the shadow of foundation or truth, and flagitious misrepresentations.

That you may know I am able fully to substantiate what I say, a few statistics shall be subjoined. The town of Monrovia contains about twelve hundred inhabitants; it is situated on a cape that extends into the Atlantic, and is elevated at least *seventy-five* feet above the level of the ocean and rivers. The town occupies a plot of ground nearly two miles in length, and one in breadth—the *whole* of which, about a foot below the earth's surface, presents one solid mass of iron ore in large quantities, and other rocks. There are no mangroves nearer than the *opposite* side of the Montserado river, none on the cape, or main land to which it is attached. The town is fanned the half of each twenty-four hours by a strong sea breeze, which sweeps across it, purifies and renders the air salubrious. The most of the houses are well constructed and confortable, decidedly more so than any person who has never visited them can imagine; the gardens abound in orange, lemon, tamarind, coffee, and other fruit trees. There is as great a number of valuable books and well selected libraries in Monrovia, as in any of the most enlightened villages or towns of the same size in the states.

With regard to the morals of the place, it would be gross injustice to bear any other testimony than that they are highly flattering and exemplary.

We have three large and commodious houses for public worship, built of brick and stone, that would do credit to the appearance of a much larger town—the tolling of whose bells for Sabbath school and divine worship, gives to the place quite an American air. I have only seen one man intoxicated, and heard but one make use of profane language, since I landed in Africa.

I watched them narrowly last fall, during the three days' election for a lieutenant governor, councillors, and other officers, and though party spirit ran high, each having its favourite candidates, yet there was no liquor to be seen—no swearing, no fighting, nor any of the many unpleasant circumstances which I have known to take place on like occasions, when there were a *less* number of qualified voters. The business of the colony is transacted according to due form of law, and it is not one of my least sources of enjoyment to visit the courts, and observe the dignified manner in which they are conducted—the judge, jury, attornies, &c. &c, of course all colonists.

It has frequently been said that the colonists and natives are not on terms of amity, and do not traffic with each other, than which, nothing can be farther from the true state of the case. The fact is, that our town is continually overflowing with them—they come in companies of fifties from the interior, to sell to us their beeves and other cattle, rice, camwood and ivory, and to get in return articles of civilization, such as cloth, hollow ware, wash bowls, &c. &c. The citizens are all turning their attention to the cultivation of rice, sweet potatoes, corn, cassava, sugar cane, and coffee. The village of New Georgia, three miles up the Stockton Creek, contains about three hundred inhabitants; Caldwell, six miles up the St. Paul's river, three hundred; Millsburg, twenty miles up the same river, two hundred inhabitants—all flourishing and thriving agricultural places.

I wish to remove, if possible, an erroneous opinion which exists in regard to the healthiness of Monrovia. I am aware that it suffers greatly in America in comparison with Millsburg, the Pennsylvania settlement at Bassa Cove, and the Maryland colony at Cape Palmas. It is my impression, that if we take into consideration the greater number of persons who have been sent and landed here, than at the other places, we will have discovered one of the reasons of the greater number of deaths. Again: it is *here* that the experiment was first commenced; in Monrovia they had to bear the heat and burden of the day; they were ignorant of the climate and its influence, and alike destitute of a knowledge of the manner of subsisting and maintaining themselves; they were compelled to suffer in order to learn the ways of the country.

Monrovia is the principal depot for Liberia; our harbour is continually visited by trading vessels of every class, from all quarters of the globe. I have sometimes counted as many as ten lying at anchor in the harbour at one time—brigs, schooners, ships, &c.

The river, for several hundred yards fronting the town, is substantially wharfed by a stone wall, and laid out in piers, to admit the lighters' approach to the warehouses, of which there are six or eight, large and commodious buildings, constructed of stone, and occupied by commission merchants. The staple articles of export are ivory, camwood, rice, hides, goats, palm oil and tropical fruits. I have not drawn the line of demarcation so closely between this and the other settlements because I wish to exalt Monrovia at their expense, but simply to prove to you that the place which can give the materials and supply the men to commence and successfully establish so many flourishing communities, and at the same time increase its own population and national prosperity, cannot possibly be the most unhealthy of all locations, and possessed of no natural advantages whatever; besides, I wish to assist in rescuing from obloquy the memories of those who selected the site for this town, by showing that, they were not mistaken when they made choice of this iron cape as the most eligible foundation for the metropolis for Liberia.

The great elevation of the town from the water; the large and safe harbour and anchorage; the smooth bar at the mouth of the river; the union of the Montserrado and St. Paul's rivers by the Stockton creek, all large and navigable streams, and the rich and fertile land which extends along their borders, are natural advantages which are not equalled in Liberia, and which give to Monrovia the decided superiority as a situation combining commercial and agricultural facilities, whereby its inhabitants may speedily grow independently rich, and dwell secure from foreign invasion. The suburbs of the town, the rivers and harbour, can all be commanded by the guns of the fort, which stands in the centre of the town.

I would advise all missionaries and others coming here to make their arrangements so as to arrive in July or August, and also to bring with them the same kinds of clothing that are worn and adapted to the different seasons of the year in the states. They should also be well provided with furniture, goods, provisions, and money, but no tobacco or whiskey; we are a temperate people.

The rains commence the latter part of April, and continue till July, through which month and a part of August there is a trifling remission, after which they again set in and do not pass off till November.

In the rainy season the thermometer rarely descends below 72° of Fahrenheit, or rises higher than 84°; the average temperature about 78°.

In December, January and February (our summer months) it sometimes rises as high as 94°, and the average is about 86°. To-day, while you, doubtless, are calling in the aid of stone coal and "patent heaters," to keep up the body's temperature above the freezing point, I have my office windows open to admit the free circulation of the air, the heat of which, as indicated by the thermometer, is 88° above zero.

Notwithstanding a variety of interesting subjects still continue to present themselves to my mind, yet in order not to weary you, I must conclude.

In conclusion, permit me to inform you that I have never regretted my coming to Africa. I am amply compensated for any trifling sacrifices which I have made, and shall never lament the months, the years, or life spent in trying to ameliorate the condition of this community.

S. M. E. GOHEEN.

FROM VENEZUELA.—A communication to Congress from the Secretary of the Treasury, complains of the want of money, and calls upon that body for help. One of the troubles is, how to pay Messrs. Ward, Lord & Co. $100,000, for borrowed; it being past due, and its payment urgently required. Then there is the interest on the foreign debt, which falls due in May, amounting to $80,000.

Colonization Herald.

TERMS—TWO DOLLARS PER ANNUM, PAYABLE IN ADVANCE.

WEDNESDAY, APRIL 11, 1838.

The profits of this paper are devoted to the cause of Colonization.

COLONIZATION MEETINGS.

On Wednesday evening the 4th inst. Dr. Elder addressed a colonization meeting at the Rev. Mr. Dinwiddie's church. Although in consequence of a mistake in the notice in our paper, the meeting was not crowded, yet considerable interest was manifested.

On Thursday evening a meeting was held at the Rev. Dr. Babcock's church in Spruce street, at which addresses were delivered by the Rev. Drs. Tyng and Babcock, the Rev. Mr. Bethune and Dr. Elder. The meeting was large, and notwithstanding the exercises were continued to a late hour, the impressive and forcible appeals of the successive speakers were listened to with unabated interest to the close.

Besides the collections taken up on both these occasions, we look for good results hereafter from these meetings in the increased zeal and liberal contributions of the congregations.

EMIGRANTS FROM NEW ORLEANS.

The brig Mail, purchased lately by the Colonization Society of Mississippi, sails on Thursday evening next for Grenville, in Africa, with *fifty-five* coloured emigrants—thirty-five of whom are now on board; the others are hourly expected from Kentucky.

Religious exercises will be held on board an hour or two before her departure, and all persons feeling an interest in the cause of colonization are respectfully invited to attend.—*New Orleans Observer, March* 24.

CONSISTENCY.

The lowest ring in Dante's Inferno is charitably promised by some of the abolition editors to the Colonization Societies, for the instrumentality of these latter in inducing coloured people to go to Africa, without securing for them at the same time a perpetual spring of life aud all its enjoyments, immunity from sickness, and the use of all the products of the soil without the labour or care of cultivation. Verily, it is a cruel case, as these abolition canters and ranters, have shown by garbled extracts from the Liberia Herald, that there should not be a paradise, with all its delights, in Africa, for men, who, in this country, were either slaves or nominally freemen; and exposed to all kinds of annoyances and restrictions, personal and social. It is a terrible reflection, that these same slaves should be transformed into freemen in Liberia, and enter into the exercise of all the privileges of freemen, in being electors and eligible to office. How barbarous, that, whilst here, they could get but scanty justice, there, they are, some of them, promoted to the judges' bench, and enabled to protect their own rights and those of their brethren. Is it not monstrous, that these advantages, and the prospect of their children enjoying still greater immunities, and taking a still higher stand in the scale of civilization, should be purchased by some personal inconvenience, in the risk of sickness and occasional privation of some of the luxuries of the table. What egregious fools, in the abolition creed, were Leonidas and Themistocles, who counselled their countrymen to lay down their lives, and abandon their homes to an invading foe, rather than to lose their liberty. The pilgrims who landed at Plymouth, and the first settlers at Jamestown, and the pioneers of civilization in the far west were great sinners thus to encounter hardships and sufferings in place of keeping at home, grumbling and declaiming about human rights and the tyranny of the titled and the wealthy, and the necessity of an equal division of property. What would a paltry tax on tea have been to the abolition party, if resistance to it were to be followed by a cup of tea less at their convocation. And then their admirable consistency! They, who, in furtherance of their speculative opinions would endanger the lives of, and expose to every conceivable distress and cruelty both whites and blacks at the south, cannot brook the idea of one of these parties, the blacks, obtaining and enjoying all their rights and privileges, as freemen and Christians, with slight inconvenience, and sacrifices it may be, in Africa. And these are to be the new apostles of liberty!

WAYLAND'S WORKS.

"The Slavery Question," from Professor Wayland's recent work on *The Limitations of Human Responsibility*, occupies our first page. Its tone and temper, and close reasoning, in, at the same time, the simplest language, cannot but greatly increase, in the mind of the reader, the intrinsic importance of the subject. There may be some links deficient in the chain of causation and inferences drawn by the able author. But we confess our inability to point them out; nor can we admit that others have made the discovery, if the only evidence which they adduce be wholesale condemnation, or depreciating slang. Such passages as the following, in reference to the right of Congress to abolish slavery in the District of Columbia, would furnish matter for profitable meditation by those who mistake the promptings of their own infuriate zeal for the express commands of the Deity, and the immediate calls of justice.

"But it is always to be remembered that it is one thing to say a man has a *right* to do a particular act, and a very *different thing* to say that it *is right* and just for him to do that particular act. The *right* to do the act may be absolute, but the fitness and propriety and justice of *exercising* that right may be *conditional*." "A father has a *right* to turn his children out of his house when they become of age, and it may, under some circumstances, be exercised with propriety; but this by no means proves that it would be right for parents always to do so. A parent worth an independent fortune, has a *right* to bind his child as an apprentice, to the most loathsome and degrading occupation; but is this a right which it is fit, and proper, and just, at all times to exercise?"

The following hint might be advantageously applied in a certain quarter, if either hints or admonitions or reasoning were of avail.

"Inasmuch as we are endeavouring to convince our fellow men that *they* are chargeable with a violation of the rights of others, we should, in all our intercourse, set them an example of the most delicate regard to *their* rights. He will surely labour with very little success, in the propagation of truth, who commences his efforts by uttering a falsehood. And he will labour with as little success in extending the dominion of right, whose first effort is an act of injustice."

The whole work of Professor Wayland comprises nine sections:—the first is an opening to the subject; the second and third are on *Individual Responsibility*; the fourth treats of *Persecutions on Account of Religious Opinions*; the fifth, of the *Propagation of Truth*; the sixth, of *Voluntary Associations*; the seventh, of *Ecclesiastical Associations*; the eighth, of *Official Responsibility*; the ninth, of the *Slavery Question*.

The importance, at this time especially, of the above questions, and the philosophic calmness with which they are treated, will induce us to revert to the subject, and perhaps draw still farther from the pages of the volume before us. We have not praised it in good set terms. But we have done more: we have enabled our readers, and they constitute a numerous and reflecting class, to, praise it, as they assuredly will do, after a perusal of the specimen placed in our columns. The appetite for further intellectual aliment from the same source, will, we doubt not, be mansfested by their procuring the work itself, and giving it the careful study which it so well merits.

THE JOURNAL OF GOVERNOR MATTHIAS, AT BASSA COVE.

We have had the pleasure of perusing Mr. Matthias's Journal, kept from the early part of August to the last of December 1837. It is a plain, unpretending record of personal impressions and colonial proceedings. The following are some extracts:

A PUBLIC MEETING.—At a public meeting of the colonists, to take into consideration the propriety of imposing on themselves a tax for the enlargement of the public buildings, and towards some necessary governmental expenses, growing out of the union of Edina with Bassa Cove, the resolutions introduced were passed unanimously; and a tax of one per cent on real estate was agreed to. The meeting was opened with prayer by Justice Hanson of Edina. We shall hereafter give a fuller account of it, derived from Africa.

"The remarks made," says Mr. Matthias, "were not distinguished, it is true, for grammatical accuracy or parliamentary etiquette, but I can say, that for good sense, patriotism, and respectful deportment, they were equal to any body of men brought together in a country place in the United States, for a similar object. I forgot for a time their colour—indeed I seldom notice it now."

CAPABILITY OF SELF-GOVERNMENT.—"I thought I saw in the circumstances before me, (the public meeting and the resolutions and speeches) that the coloured man was capable of governing himself; and that they do not differ in intellect, or even enterprise, from their white brethren who have enjoyed no greater advantages of education and self-government."

SUNDAY SCHOOL.—"I am informed that there was quite a number of native children in their new dress at Sabbath School this morning. A good beginning. Some of them know the alphabet, and manifest a desire to learn. So much good have our good ladies of America done already."

PRINCE OF NEW SESTER.—"I mean, also, to take his son to educate, pursuant to the wishes of the Nazareth Sunday School, who have appropriated about $30 per annum for the education of a native boy to be called John Wesley."

PUBLIC FARM.—"Went with Mrs. M—— to see the public farm—found that and the adjoining one in a fine, flourishing state. Rice, cotton, potatoes, coffee, cassada doing well—corn poor—some peas had come up, but they were poor, and I judge do not do well here."

REVIEW AND DINNER.—It would seem that there are good feeders on the other side, as well as here—a review day in Liberia gives rise to some excess, like a thanksgiving day at home. "To-day was the general muster. The troops were mostly in uniform, and looked far better than I had anticipated. They had good music, and I found in the inspection of their guns and accoutrements, that they had not been neglectful of their duty. The officers, magistrates, clergy, and some others dined with me. The men had a cold collation under the trees in the yard. Two kings, with their wives, were present, viz., Yellow Will and Bob Gray. It was a great day for eating. Some of the attendants ate as if they had never eaten meat, and never expected again—one I have heard is sick.

"A large basin filled with bones and meat and biscuit was carried out for the natives. After it was set down on the ground for them, they pitched headlong into the centre, bawling at the top of their voices and scratching and pulling, as if life depended on their getting a little. Poor fellows, they probably were hungry, but the scene was laughable enough."

MR. DAY'S PREACHING.—"In the afternoon I attended the Baptist church, and was agreeably disappointed in hearing Mr. Day from Edina. His sermon was truly an excellent one, and he appears to be a truly excellent man. There are but few at home who could have delivered a more sensible and instructive discourse. I was much gratified."

NO RANT.—"The churches here are well attended, and what has struck me as remarkable, I have seen no rant or extravagance, which elsewhere is so common among coloured people."

COURT OF LAW—OPINION OF THE BLACKS.—"This morning, for the first time, I held what is here called a quarterly court, or the governor's court. We had but one case, which was of sedition, mutiny and disobedience, and contempt of court. He pleaded guilty with tears. Our decision was that he should be fined six cents and costs of suit.

"The officers of court, particularly the sheriff and the clerk, surprised me by their readiness and knowledge of business. My intercourse with this people strengthens my conviction that they possess as much mental ability as the whites, under the same circumstances. I forget in my intercourse with them their colour—am more and more pleased with their character. What powerful motives of philanthropy have Christians to prosecute the colonization enterprise! Who can speak against it, who knows any thing about it?"

"A PLEA FOR AFRICA."

We are pleased, as every friend of liberty and religion must be, at the success of the work of the Rev. F. Freeman; as evinced in the fact of its having reached a third edition. It consists of a duodecimo volume of about three hundred and fifty pages, neatly printed and bound.

In the form of familiar conversations, the estimable author has introduced a vast amount of well arranged matter respecting the former state of Africa, and her inhabitants; slavery and the foreign slave trade; its origin and horrors,—slavery here at home,—how imposed on us, and how to be mitigated and removed. Step by step, the reader is led to the conclusion, that in African colonization will be found the only reasonable and efficient plan for uniting the north and the south in brotherly and sustained efforts for the removal of slavery from our land, and the elevation of the character of the coloured race, both here and in Africa.

The several points in the great argument, which necessarily present themselves to the inquirer after truth, are examined with care and earnestness by Mr. Freeman. The truth is not veiled on the one hand, nor obtruded in the shape and attitude of violent contortions, and the tone of passionate invective, on the other. The historical references and illustrations respecting the type to which the aboriginal Africans are to be referred, though not as full in all respects as some might desire, evince impartiality, and an intention to do full justice to the claims set up by the advocates for Ethiopian being synonimous with Egyptian civlization. After

a reference to the names of *Cyprian, St. Augustin,* and *Tertullian,* fathers of the church, and to Terence, who has been called

"As sweet a bard
As ever strung the lyre to song,"

and to Hanno and Hannibal, all Africans, the author introduces some brief notices of slaves in recent times, who have been distinguished for their intellect or moral worth.

The difficulties and anxieties of the people of our southern states are next described, and their peculiar position exhibited. The undue claims of England and of her extravagant eulogists, for exclusive merit in her efforts to abolish the slave trade and slavery, are very properly denied and rebuked in the "Plea." Whilst distinctly affirming and insisting on the constitutional compact, by which the northern and southern states are bound into one nation, and the obstacles to emancipation, Mr. Freeman at the same time points out clearly, and urges the question earnestly, but kindly, of the necessity of slavery being done away with. In showing as he does, what the people of the south are willing to do, and have done, towards the accomplishment of this end so devoutly to be wished, he refrains from abuse for their not doing more, and from flattery, which would persuade them that they have done enough. Pleasing evidences are given in the work before us of the pains taken by the christian community at the south for the religious instruction of the slaves.

The direct tendency of colonization to favour emancipation, and the means found in christian colonies to evangelize the heathen, are fully set before us.

In the remaining and larger portion of the "Plea for Africa," there is a connected history of the first plans and attempts of the friends of African colonization, and of the successive steps pursued towards the settlement of the different flourishing colonies in Liberia. In these are of course included the colony at Bassa Cove, in which the people of the north have naturally a great and abiding interest; since it owes its existence to the animated benevolence and pains taking for good of the Societies of Pennsylvania and New York.

Mr. Freeman inculcates, which indeed is no longer a matter of doubt, the practicableness of colonization; and, also, that it is the best way of redressing Africa's wrongs; that it is the course of true patriotism, and unites conflicting interests in favour of the most expanded philanthropy, and the most powerful efforts to advance religion. Objections are answered and refuted, and the heavy responsibility of opposers is enforced.

In an appendix, we have brief biographical sketches of early and distinguished friends of colonization, viz: Robert Finley, James Madison, Thomas Jefferson, James Monroe, Charles Carroll, Bushrod Washington, John Marshall, Bishop White, Robert Ralston, Elias B. Caldwell, William H. Fitzhugh, Thomas S. Grimke, Lott Carey, Dr. Randall, Dr. Anderson, Melville B. Cox, and others.

Colonization and Africa, as might have been expected, have found generous friends among the fair sex; the services of some of whom are mentioned by Mr. Freeman.

We know that to many of our readers the preceding brief synoptical notice of Mr. Freeman's "Plea for Africa," is a familiar story, conversant as they are with the contents of the work itself. Our desire is, that all should be equally well read on this important subject; and no where can the same information respecting the claims of Africa and of the children of Africa so well and pleasingly embodied, be found as in this volume. It should not only find a place on the reading table of every christian family, and of every individual whose heart is animated by the smallest spark of philanthropy, but be carefully perused by all. To the colonizationist this is an indispensable duty, both on his own account, and on that of the cause in which he is embarked.

We cannot but hope that the already great demand for the "Plea" in the interior of this state will be yet greater; and that a similar taste and want will be evinced in the orders for it from our friends in New York, Ohio, &c.

THE LETTER FROM MONROVIA.

Doctor Goheen's letter, the greater part of which is inserted in our columns, is a pleasant specimen of metropolitan zeal. Monrovia, like a second Rome, seems to have been the nursing mother of all the worthies of Liberia, who have figured both in the old colony and in the newer settlements. As accuracy is much more important than the ascertaining of the precise share of glory which should be claimed by the respective colonies and their governments, we have omitted a few erroneous passages in Dr. G.'s letter, into which he was led by his want of time and opportunities to acquire the requisite information. But on this point more anon, when we shall have a few words of advice to offer to our friends in Washington.

SON OF THUNDER!

We see that an abolition lecturer is announced in one of the papers of his party, as a "Son of Thunder." In the temple which will be erected to *Jupiter Tonnans,* after Garrison and his followers shall have succeeded in prostrating Christianity, which they predict abolition will do, there will no doubt be a niche for a statue of this "Son of Thunder." Is the title derived from that quality for which honest Snug in the play was cast to perform the "lion's" part—his ability to roar loud, and make a great noise. But, will not the managers of the exhibition, in which the lecturer is to appear, be under the necessity of assuring the company that he is not a lion, for the reason assigned by Bottom himself that, "a lion among ladies is a most dreadful thing; for there is not a more fearful evil-fowl than your lion, living."

If we might counsel, we would say, that this "Son of Thunder" should borrow a passage from the aforesaid Bottom, which would enable him to show off his peculiar powers to advantage. It runs thus—

"The raging rocks
With shivering shocks,
Shall break the locks
Of prison gates;
And Phibbus' car
Shall shine from far
And make and mar
The foolish fates."

This poetry will doubtless be properly illustrative of, and harmonize well with some of the prose uttered by this son of thundering Jove.

ARTISTS' FUND EXHIBITION.

It is a common but mistaken opinion, that the Fine Arts require for their support royal and aristocratic munificence; and that they are not congenial with democracy and republican institutions. Their history shows the reverse, or at least that wealth alone, without the enlivening impulses and diffused taste, which we meet with in popular governments will not suffice. The riches of the ancient empires of Babylon and Persia were unproductive in this respect, as have been the monarchies which in Asia, have succeeded them. Whereas, the states, in which the arts of design attained an eminence hitherto unrivalled, were republican. Athens, democratic Athens, was the foremost and first amongst all the Grecian states in the patronage extended to her artists. In modern times Florence, with her fierce democracy, Venice and Holland, with their modified republicanism, had their schools of painting which, in regard to many excellencies, have never been equalled elsewhere.

The state in these circumstances, both by the government, and in the person of her wealthiest and most intelligent citizens, becomes the patrons to genius, which is prompted, withal, to manifest itself by the added incentive of national reputation and historic fame. It is not cramped in its display, by the arbitrary and tasteless conventional rules of a court; but has the wide field of history, and the events which have most ennobled man, to draw from and depict.

Our own country will, we are fully persuaded, confirm the correctness of these views, and add her name to those of Athens, Florence, Venice, Holland, and the free cities of Germany, for the munificent support and tasteful direction and display of the fine arts by her citizens. Already, under circumstances, certainly, not of the most encouraging kind, we have in this city two institutions for the cultivation and promotion of the fine arts, and particularly of painting; viz. the Pennsylvania Academy of the Fine Arts, and the Artists' Fund Society. With the intention of speaking of the former on a future occasion, we shall, at the present time, confine our remarks to the latter.

The Artists have, this season, the fourth of their exhibitions, more than ever cause to be pleased with, and proud of the paintings and other works of design, on the walls of their rooms. They may say to a discerning public, "We have contributed our share. We have toiled for the reward of your approbation. Come and manifest it by words of just praise, which are ever grateful to our ears, and by pecuniary contribution and purchases, which, though secondary in our eyes, are, of necessity, means to enable us to prosecute our labour for the future."

In looking round the room, one soon sees that the paintings are nearly all comprised under two classes—portraits and landscapes, if without committing a bull, under this head can be placed, as indeed is commonly done, sea views and incidents.

In such a number of portraits, there must, of course, be great inequality in the style of execution. Some are very good, others tolerable, and others again exhibit any thing rather than the human face divine. We were struck with the truth of expression, and general merits, as works of art, of two portraits of Mr. John Vaughan, the one by Neagle, the other by Lambdin; also of those of Bishop Onderdonk, by Lambdin; of Mr. Neal by Neagle, of Mr. H. Carey by Leslie.

To be sensible of how much tight lacing and the present fashions are opposed to nature and to taste and true beauty, one has only to look at the full length portraits of really pretty women, painted in a good style of art; in this exhibition. There are some nude and half nude figures, in which of course, the natural size of the waist is preserved, and which show what violence is done to this part by a lady when she is in what is called full dress.

We shall recur to this exhibition, and say something of the landscapes, &c. in it.

ATHENIAN INSTITUTE.

The lecture of Professor Reed on the literary opportunities of men of business was received with marked attention and approbation by a large auditory. It was conceived in the best style of popular writing, being comprehensible to every one without any infringement of appropriate dignity and solidity in thought, illustration, or expression. We shall allude to this subject again, as it is one of immediate interest to the community.—*Nat. Gazette.*

For the Colonization Herald.

EPISCOPAL MISSIONS TO LIBERIA.

It must be gratifying to every rational friend of religion and humanity to observe the care taken to furnish the settlement at *Cape Palmas* with the means of christian and mental instruction. At that point alone, the Episcopal Church has established three missionaries, eminently qualified for inspiring the natives with sentiments of gratitude towards a race, which alas! they so long and so justly regarded as their spoilers and oppressors. In addition to Messrs. Payne and Minor, the Rev. Dr. Savage, a skilful physician, has been sent there; so that they may extend both to the colonists and natives, the consolations of religion, and the elevating influences of sound learning; together with the benefits of medical care, in lieu of the charms and spells which hitherto comprised most of their healing process. In vain we look at *Bassa Cove* for similar care, so far as the Episcopal Church is concerned. But on referring to the lists of officers and donors of the Pennsylvania and New York Societies, it must be evident from the numerous influential and liberal benefactors enrolled in the colonization enterprise, that churchmen regard it with warm approbation. Indeed, the two last Nos. of the Episcopal Recorder afford pleasing proof that this gentle spirit is rapidly gaining ground within its precincts—for in addition to smaller sums for similar purposes, it will be observed that no less than $1300 has been received by Bishop Meade, for the promotion of education in Africa; and $250 for African missions, from Dr. Tyng's congregation. Towards the building of "Bexley Chapel," at Bassa Cove, it is known to the writer that $600 has long since been proffered. Hence it is clear, that as Bassa Cove offers at least as many inducements for speedy and vigorous enterprise, from the docility of its native population which is panting for instruction—the salubrity of its soil, and the central position it enjoys—as any portion of that coast, it only needs a right direction of the attention of Episcopalians to secure for an object so justly dear to the philanthropists of our two states, a large share of their patronage. Will you, therefore, Mr. Editor, permit a humble friend of your noble charity, to solicit through your columns that attention to the interesting field of Bassa Cove, which it so richly deserves at the hands of churchmen, and I cannot but believe that the solitary place will be made glad, and the desert blossom as the rose; especially when one or more clergymen have expressed a decided desire to labour in that portion of the vineyard.

VIATOR.

Summary.

The Exploring Expedition.—We learn that Lieut. Wilkes, of the Navy, has succeeded to the command of the Exploring Expedition, and is actively engaged in arrangements with reference to it. Mr. Wilkes, though junior in rank to the officers who have been successively heretofore designated for that command, is known to have devoted himself, for many years, to scientific pursuits, and to have much of the experimental knowledge which is so necessary for the command that has been assigned to him. It was a perception of these qualifications which caused him to be selected to procure in Europe the Astronomical and Philosophicpl apparatus for this service; a duty which he discharged, we believe, to the entire satisfaction of the Executive officers. Since then, he has been engaged in naval surveys, from which he has been detached to take command of the Exploring Squadron.—*National Intelligencer.*

Inspector of Wilmington.—We understand that Jacob B. Vandever, Esq. has received the appointment of Inspector of the Customs for the District of Delaware, in the place of Samuel M'Dowell, Esq. whose term of service has expired. The latter gentleman has filled the station for about twenty years.

Ice.—Eight boats, laden with *ice,* some of them 100 feet long, left Franklin, Venango county, Pa., on the 25th instant, destined to Natchez and Vicksburg, Mississippi.

University of Pennsylvania.—At the commencement of the University of Pennsylvania, on the 6th inst., the degree of doctor of medicine was conferred on one hundred and fifty-seven gentlemen.

The Legislature of Virginia has passed an act to establish an Asylum for the Deaf and Dumb and the Blind. The proceeding does honour to the "Old Dominion."

The single item of printing, says the Harrisburgh Telegraph, of the Reform Convention amounts, with the expense of German translation, to $150,000.

Naval.—"Several newspapers have given currency to the rumour, within a few days, that the destination of the frigate Columbia had been changed from the East Indies to the Mediterranean. Such, we understand, is not the fact. The Columbia and John Adams will sail shortly for their original destination."

The President of Texas has appointed John L. Hodge, Esq. Texan Consul for the port of Philadelphia.

Board of Health.—The following gentlemen have been elected members of the Board of Health for the ensuing year:

By the City Councils—Joseph W. Ryerss, James Hutchinson, William E. Lehman, Thomas Stewardson, M. D., William W. Gerhard, M. D., Joseph T. Mather.

By the Commissioners of the Northern Liberties—Peter Parker, Jacob F. Hoeckley.

By the Commissioners of Spring Garden—Wm. B. Whitecar.

By the Commissioners of Moyamensing—Robert Loughead.

By the Commissioners of Kensington—Peter Rambo.

By the Commissioners of the District of Southwark—D. Francis Condie, M. D.

Strangers.—Since the 14th November last, to this day, no less than 23,000 strangers' names have been recorded on the Registers of only five of our principal hotels. This number is not probably more than one-third of the number who have visited our city during that time.—*N. Orleans True American of March* 27.

Morris and Essex Rail-road.—There is, we hear, good prospect of a brisk transportation business during the season. Passenger cars are to start at the same hours from Morristown and Newark.

Moses H. Grinnell, Esq. has been elected President of the Phœnix Bank of New York, in the place of Mr. Delafield, resigned.

The Union Canal is now in fine navigable order, and a large number of boats, heavily loaded with merchandize, have already left our wharves for the west.

The Hazelton Coal Company have purchased a quantity of land at the mouth of the Quakake, a short distance above Mauch Chunk, and expect to commence sending coal to market in the course of next month.

The locomotives will commence running on the Beaver Meadow Railroad on the 11th inst.

A destructive fire occurred at Vicksburg on the 27th ult. The Pinkare House and several other large buildings, including the Shakspeare House, were destroyed. The loss is estimated at near one hundred thousand dollars.

Trade and Finance.

Natchez Steam Packet Company.—We observe by the Natchez Courier of the 7th, that a Steam Packet Company has been formed in Natchez, for the purpose of running a line of Steam Packets between that city and New York. The Natchez paper says:—

"The charter of the company is unsurpassed by any other in the State, and all that is required to have the noble vessel now erecting by the first of May, is $25,000. Her entire cost will be about $100,000. She was intended for freight or passage. Her construction is such that she will carry 1000 bales of cotton, or 200 tons freight, independent of a full supply of fuel for the voyage between Natchez and New York. It is purposed to establish a coal station at Key West, which, by lessening one half the quantity of fuel to be taken on board at starting, will give still more additional room for freight.

"For passengers, her accommodations, and the celerity with which she will perform her trips, will give her superior advantages to any other mode of conveyance, both to the man of business, and those who are in pursuit of health or pleasure. Gentlemen who have examined her are of the opinion that she cannot be excelled in point of model or construction. Her cabin arrangements are in splendid and sumptuous style. She has fifty open berths, and as many state rooms. Her trip from New York to Natchez will be made in the short space of ten days.

Commerce of Philadelphia.—The following statement will show at a glance the value of Foreign Imports into the Port of Philadelphia, and the Duties accruing thereon to the Government annually for four years past.

For the sake of comparison, we have made them up quarterly.

Value of Imports from Foreign Ports.

	1834.	1835.	1836.	1837.
1st qr.	$2,933,404	$2,251,768	$3,583,561	$3,550,913
2d do.	3,183,567	3,568,917	5,245,255	3,434,813
3d do.	2,175,178	4,175,323	4,366,896	1,773,372
4th do.	2,393,929	1,872,521	2,920,913	1,371,740
Total,	$10686,078	11,868,529	16,116,625	10,130,838

Duties.

	1835	1836.	1837.
1st qr.	$456,164 17	801,086 56	667,776 91
2d do.	830,985 35	869,909 85	544,333 72
3d do.	840,911 15	974,841 15	362,046 18
4th do.	373,560 76	509,620 87	246,836 40
Total,	$2,501,621 43	3,146,458 43	1,820,992 21

Lake Navigation.—The Erie Observer of the 24th ult. contains advertisements of two different vessels to sail from the port of Erie to Detroit—one to depart on the 25th, the other on the 26th.

The Cleveland Commercial Intelligencer of the 26th ult. states that the steam boat Cincinnati arrived at that port the day previous, from Sandusky, and would leave on the 26th for Detroit. The navigation may, therefore, be stated as fairly open between Erie, Cleveland and Detroit, and the intermediate ports.

Trade of Wheeling, Virginia.—The Wheeling Gazette says—"Since the opening of the navigation—14 days on Sunday evening last—there have been 78 different steam boats at our wharf, and 108 arrivals and departures, besides nine trips of the Steubenville mail."

Tobacco.—6017 hhds of tobacco have been exported from New Orleans since the 1st October, 1837; an excess of 101 hhds over the export of the same period last year, 4700 hhds were for ports in the United States, and 2271 for foreign ports.

Banks in the United States.—*A voluminous public document.*—We are indebted to the Hon. J. B. Ayerigg for a copy of the Report of the Secretary of the Treasury, communicating statements of the condition of the several banks in the United States, as derived from the reports to the several state Legislatures, and other sources, in December last, and at different periods for a number of years past. It makes a large volume of 856 pages, and contains a great mass of valuable information. Beginning with Maine, the compiler proceeds with the states in their order, giving tables showing the number of banks in each; the loans and discounts, stock, specie, dues and obligations, of each institution in the 26 States and the 2 Territories. We have here at one view the apparent condition of all the banks in the Union, the amount of specie, and bank paper.

The number of banks in December last, it appears by the reports, was 882. Their aggregate capital $290,772,091. Their specie $37,915,340. Circulation $149,185,890. Deposites $127,397,185.

Newark Daily Advertiser.

Maryland Banks.—The Report of the Committee on the Currency was made to the House of Delegates on Thursday. The bill accompanying the report requires the banks to resume on the 1st January, 1839, or within thirty days after the Banks of the States of New York and Virginia shall do so. It relieves them from the penalties growing out of the suspension—prohibits *all Corporations* from issuing or *re-issuing* after the passage of the bill, all notes, certificates, &c. of a less denomination than five dollars, the offending Corporation to forfeit its charter.

Notwithstanding the opinion confidently expressed by our southern friends, there are other interests in our confederacy besides that of the cotton growers. The following, from the Newburyport Herald, are two among many instances in proof of this assertion.

There are 169 vessels employed in the whale fishery belonging to New Bedford, valued with their outfits at $4,210,000. They imported last year 1,376,676 gallons of sperm oil, valued at $1,222,118, and 1,096,060 gallons whale oil, valued at $453,801, besides, 305,170lbs. whale bone valued at $74,943. These vessels employ 4000 hands.

In Fairhaven, there are owned 37 whalers, capital invested $957,000—sperm oil imported 168,524 gallons, whale oil imported 350,944 gallons—whale bone 101,554lbs. value of sperm oil $414,178—value of whale oil $152,780—value of whale bone $25,912—hands employed in the fishery 945.

Banks of the State of New York.—We publish the statement of the condition of the banks of this state, for the month ending the first March. A comparison with previous reports shows the following results:

	Jan. 1.	Feb. 1.	March 1.
Loans and discounts	64,391,299	53,383,854	52,288,288
Specie	2,802,312	3,919,332	4,022,793
Circulation	14,940,498	11,545,850	11,107,350
Due Canal Fund	3,052,588	3,249,739	2,833,221
Due State Treasurer	2,152,950	147,527	31,169
Due U. S. Treasurer	4,143,389	199,442	174,996
Due Ind. Depositors	14,516,813	14,950,163	14,375,291
Profits	6,329,726	8,010,450	8,057,769

The above statements show a diminution of loans and discounts for the last month, of $1,095,566; an increase of specie of $173,461; a diminished circulation of $408,500; a decrease of the canal fund deposites of $387,509; of individual deposites, $574,872, and of the state treasurer's deposite, of $158,273.

Albany Argus.

It appears by the following statement, copied from the Boston Gazette, that the Associated Banks of that city, in four weeks reduced their loans $1,088,324; increased their specie $117,739; diminished their circulation $76,520; and their deposites on demand $405,160.

	Feb. 24.	March 24.
Loans,	$23,471,104	$22,382,780
Specie,	1,083,408	1,201,147
Circulation,	2,185,326	2,108,806
Deposites,	3,959,926	3,554,705

New Orleans Banks.—According to a recent statement of the condition of the New Orleans Banks, it appears that they have $2,979,723 in specie in their vaults, and that their notes in circulation amount to $4,734,739.

Lake Michigan.—A steam boat has been built at Chicago to run the next season between that port and Niles on the St. Joseph's river, State of Michigan. A company has also been recently formed at Chicago for the construction of a steamboat to run between that port, Michigan City and Milwaukee, (W. T.) These, added to the recent charters granted by Wisconsin for the construction of several new rail roads and canals to terminate at Lake Michigan, show that the suckers, hoosiers and wolvereens are wide awake to their commercial interests. A rail road is now constructing between Detroit and St. Joseph's river, which with the aid of the steamboats will enable passengers to travel from Detroit to Chicago in about 28 hours.

St. Louis Republican.

Statistics.

Products of Domestic Industry.—The statistical tables, exhibiting the condition and products of certain branches of industry in Massachusetts, prepared by the Secretary of State from returns of the Assessors, required by the act of the last Legislature, exhibits an amount of manufactured articles and of productive industry highly creditable to the citizens of our State. The tables present no fewer than 117,352 persons employed in the branches of industry specified, and the value of their fabrics for a single year amounts to the enormous sum of $91.765,215. In this, however, is included the vessels built in the five preceding years; four fifths of which deducted, leaves the sum of $86,231,616, as the value of the articles manufactured by our citizens for the year ending April 1, 1837. But even this enormous sum, as the tables embrace none of the statistics of our Agriculture or Commerce, excepting that portion which concerns sheep and the fisheries, falls far short of the grand total of the products of the State; they are sufficient, however, to indicate the prosperity and the intelligent industry of our people.

The value of the boots and shoes manufactured exceeds that of any other branch of industry in the State. There are no fewer than 39,068 hands employed in this way, and the worth of their fabrics is put down at $14,642,520. The number of persons employed in the manufacture of woollen cloth is 7,097; of cotton, 19,754; the value of woolen cloths made is $10,399,807; of cotton 13,056,659.

London Trades and Professions.—4700 public houses, 3000 tailors, 2800 boot and shoe makers, 2500 attorneys, 2000 bakers, 1700 butchers, 1600 schools, 1600 apothecaries, 1600 greengrocers, 1100 barristers, 1000 cheesemongers, 1000 coal merchants, 490 pawnbrokers, 450 fishmongers, 400 confectioners, 250 physicians.

Hops.—In the year 1837, 1367 bags first sort, weighing 255,289 pounds, 1589 bags weighing 295,969 pounds, and 401 bags refuse hops, weighing 72,390 pounds, were inspected in the commonwealth of Massachusetts. At 6 cents a pound the mean value of these hops, the inspections for the year amount to $37,418 88.

Prussia.—According to an official Prussian publication for 1837, it appears that the kingdom contains a population of 8,204,043 inhabitants professing the Protestant religion, with 8,224 churches: 5,067,702 Catholic inhabitants, with 4,822 churches; 176,013 Jews, with 834 synagogues. Thus the Protestants have one church to every 1,009 inhabitants; the Catholics one church to every 1,051; and the Jews one synagogue to every 211.

Chinese Army.—We quote from the Messager the following extract of a letter from St. Petersburgh, dated 11th January:—"A monk of the Greek church in Russia was sent some time ago by the Government into China, with orders to ascertain the military force of that empire. This man, by bribery and by his artful cajoleries of the Mandarins' wives, has obtained an exact knowledge of all that he was sent to learn, and of which he has rendered the following account: The Chinese army is divided into four parts; the first is a guard, composed of Manchous and Mogul Tartars and Chinese, amounting to 315,200 men; the second is called the Army of the Conquering Banner, and comprises 266,000 Manchous and Mogul Tartars; the third is the Army of the Green Banner, formed of Chinese alone, amounting to 666,300 and the fourth is the army of Thibet and Turkistan, numbering 28,000 men. The total amount, it will be seen, is 1,275,500 men. These armies are subdivided into corps, divisions, regiments, battalions, and squadrons, like those of Europe."

Salaries of the French Clergy.—In the Budget of the French Minister of Public Worship for 1839, the salaries of the Cardinals, Archbishops, and Bishops of France are estimated at 1,017,000 fr., or 40,680*l.*; the total expenses of the Catholic worship at 34,251,000 francs, or 1,370,040*l.*; of Protestant worship at 924,000fr.; or 36,980*l.*; and of Jewish worship at 90,000fr., or 3,600*l.* The present number of Cures or Rectors is3,301. Of these 2,527 receive a stipend of 1,200 fr., 48*l.*, each, and the rest 1,500fr., 60*l.* The number of Desservans or Curates doing duty at chapels of ease is 25,368; of these 21,618, being upwards of 60 years of age, receive 800 r., 32*l.* per annum; and 2,700, being 70 years of age, receive 1,000fr. 40*l.*, each. The fees and other emoluments of the parishes are not taken into consideration in the above account.

The Onondaga Salt Manufacture.—From the annual report of the superintendant and inspector of salt in the county of Onondaga, we learn that the quantity of salt manufactured during the last year was 2,161,388 bushels; of which 1,124,672 bushels were made at Salina; 336,287 bushels at Syracuse; 406,097 bushels at Liverpool, and 272,232 bushels at Geddes. The number of manufactories in the county are 139, of which 78 are at Salina, 19 at Syracuse, 26 at Liverpool, and 16 at Geddes. During the year three manufactories were erected at Salina, three at Syracuse, two at Geddes, and one at Liverpool, containing altogether three hundred and fifty kettles. During the year $489,677 28 for duties were collected, of which $115,081 83 were paid into the State Treasury.—*Y. York Commercial Advertiser.*

Cotton Trade in France.—The following is a summary of the Cotton trade in France, including all the ports, for the last ten years.

Years.	Imports.	Sales.	Stock on Dec. 31.
1828	214,200	242,900	58,000 bales.
1829	251,500	277,000	30,500
1830	283,500	254,000	60,000
1831	220,668	243,168	37,500
1832	260,662	276,162	22,000
1833	306.443	276,443	52,000
1834	279.674	301,674	30,000
1835	314,350	304,350	40,000
1836	399,823	359,823	80,000
1837	343,963	360,463	63,500

Products of the Soil in Great Britain.—The average value of the total amount of grain raised in Great Britain and Ireland, is 134,000,000*l.*, or about 594,000,000 dollars, viz: of wheat, 50,000,000*l.*, barley, 18,000,000*l.*, and of oats, 66,000,000.

The value of potatoes is stated to be upwards of 20,000,000, or about 89,000,000 dollars.

The annual quantity of sheep's wool, long and short, is estimated at 246,700,000 lbs., and its value at 13,979,176*l.*, or about 65,078,000 dollars.

Utica.—From the report of the treasurer of the city of Utica, we learn that the income of the city for the year 1837, was $12,242, and the expenditures $13,542.

Buffalo.—The total receipts into the treasury for the year 1837, were $78,962, and the expenditures for the same period were $75,940—leaving a balance in the treasurer's hands of $3,022.

Warning.—Mr. Tait has published a report of the memorable trial of the Glasgow cotton spinners, in the form of a pamphlet. It gives a statistical estimate of the losses occasioned by the strike, which lasted from 8th of April, to 1st of August last—17 weeks and five days. It is as follows:—700 spinners struck work, average wages 32s. per week, 19,040*l.*; 2,100 piecers, and 3,100 card and picking room hands, employed under spinners, and thrown out of employment, at 8s. per week, 28,560*l.*—Total, 47,000*l.* This is exclusive of loss, by the masters of profits, interest on capital invested, and from diversion of trade into other channels, etc.

Mills in Lancaster County, Pa.—The following table is not without interest. It shows the number of mills in a single county of Pennsylvania—Lancaster. The whole number of mills is 149, and it has been stated to us, that they consume at least 5,000,000 bushels of wheat annually. We are indebted for the list to R. Modewell, Esq. of Lancaster, Pa.

Population of St. Petersburgh.—At the close of the last year the population of St. Petersburgh amounted to 468,625 souls, of whom 328,719 were males, and 139,906 females. The births during the year were 9,832, viz. 5,240 boys, and 4,592 girls. The natural deaths were 8,469, viz. 3,194 males, and 3,275 females. Deaths by accident 31. The police arrested 16,833 persons for drunkenness, mendicity, and other offences. The greater part of the robberies, the amount of which were estimated at 368,394 paper roubles (368,394fr.) and of which the police recovered 154,987 roubles, were committed by domestics. St. Petersburgh contains 8,682 houses, 10 of which are palaces belonging to the imperial family, 754 to the government, 38 to different societies, and 7,850 are private dwellings. There were 30 fires, of which only a few were of importance. The city contains 151 churches and chapels of the Greek ritual, five of which are frequented by ancient sectarians, and two churches of other religions. In 1837 the arrivals of merchant vessels from Cronstadt amounted to 1,248, of whom 704 were English.

There arrived at Havana in the year 1837, from places out of the island, 7797 passengers, of whom 1496 were from the United States.

Bavaria.—The populations of the several divisions of Bavaria are as follows—Upper Bavaria, 649,843 souls; Lower Bavaria, 566,883; the Palatinate, 546,972; Swabia, 518,643; the Upper Palatinate and Bayreuth, 437,255; Franconia, 461,832; Lower Franconia and Aschaffenburg 502,753.

Poetry.

From the New York Observer.

LINES SUGGESTED BY A FRIEND'S LETTER,

MENTIONING THE DEATH OF HIS LITTLE DAUGHTER, MARY;

Who was born on the Sabbath—taken sick on the Sabbath—and buried on the Sabbath. The writer will pardon their publication, because, though not prohibited, it was, probably, not expected.

BY REV. GEORGE W. BETHUNE.

'Twas on a lovely morning of the sacred day of rest,
I clasped thee as a gift from God, first to a father's breast,
And sweetly didst thou nestle there a thing of holy love,
Thy soul in beauty beaming out, like sunshine from above.
And the accents of thy lisping tongue, seemed to my partial thought,
Like music from the angel guards around thy pillow caught;
We called thee by her precious name, who poured the rich perfume,
With tears upon her Master's feet, and watched his early tomb.
I loved thee well, how tenderly God only knows, but thou
Art clasped unto the heart of One who loves the better now.

'Twas on another blessed day, amidst the Sabbath's holy hush,
When first we marked upon thy cheek the fever's hectic flush,
And a shuddering sense of mortal ill, ran through thy gentle frame,
Till we dare not speak the fearful thoughts that o'er our spirits came.
And many a weary, sleepless night, and weary, sleepless day,
We watched, beside thy burning bed, thy young life pass away.
Yet there was joy amidst our grief, and hope no tears could dim,
As we listened to thy whispered prayers, and sweetly warbled hymn.
Oh, faithfully we watched thee then, amidst thy pangs; but thou
Art fallen asleep on Jesus' breast, and He will watch thee now!

And yet another Sabbath came, but we left the house of God
To seek for thee a narrow house beneath the verdant sod.
And many a natural tear was shed, as we sadly asked for room,
To hide our loved one from our sight, within the silent tomb.
Yet upward through those tears, to heaven each eye in hope was cast,
That there will dawn for thee a day the holiest and the last.
A day of endless life and joy, of fadeless, cloudless light,
When God Almighty, and the Lamb, shall chase away the night.
Oh, lovely wast thou in our eyes, my beautiful, but thou
Wilt wake with God's own likeness then upon thy cherub brow!

Thou mayst not come again to see us: we would not call the back,
To tread with us, midst toil and gloom, the pilgrim's desert track
But oh! that He, the lowly one, would grant us grace to be
Like thee, in child like gentleness, and meek simplicity.
Then shall we follow where thou art, and in the trying day,
When we must tread the vale of death, thou'lt meet us on our way,
A radiant messenger of God, sent from the holy throng
Around the throne, to welcome us with angel harp, and song.
Oh! blest will be our meetiug, then, in that pure home on high,
Where *sin no more* shall cloud the heart, nor sorrow dim the eye.

From the "Art of Dining."

THE ART OF ATTAINING HIGH HEALTH.

I. After making many blunders in my endeavours to improve my health, I discovered that I had fallen into the great, but, I believe, common error of thinking how much food I could take, in order to make myself strong, rather than how much I could digest, to make myself well. I found that my vessels were overcharged, and my whole frame encumbered with superfluities, in consequence of which I was liable to be out of order from the slightest exciting causes. I began to take less sleep and more exercise, particularly before breakfast, at which meal I confined myself to half a cup of tea and a very moderate quantity of eatables. I dined at one o'clock, from one dish of meat and one of vegetables, abstaining from every thing else, and I drank no wine, and only half a pint of table beer. At seven I had tea, observing the same moderation as at breakfast; and at half past nine a very light supper. If I was ever hungry during any other part of the day, I took a crust of bread or some fruit. My care was neither to anticipate my appetite, nor to overload it, nor to disappoint it—in fact, to keep it in the best possible humour. I continued this course almost invariably for several months. It was now the middle of a very fine summer, and I was residing at home in the country, alone with my mother, who was a remarkably easy and accommodating person, and to the contentment she inspired me with, I attribute a good deal of the extraordinary state I arrived at. She used frequently to say she could not help looking at me, my features were so changed. Indeed, I felt a different being; light and vigorous, with all my senses sharpened. I enjoyed an absolutely glowing existence. I cannot help mentioning two or three instances in proof of my state, though I dare say they will appear almost ridiculous; but they are nevertheless true. It seems that from the surface of an animal in perfect health, there is an active exhalation going on, which repels impurity; for when I walked on the dustiest roads, not only my feet, but even my stockings, remained free from dust. By way of experiment, I did not wash my face for a week, nor did any one see, nor I feel, any difference. One day I took hold of the branch of a tree, to raise myself from the ground, when I was astonished to feel such a buoyancy as to have scarcely any sense of weight. In this state all my sensations were the real and marked indications of my wants. No faintness, or craving, but a pleasurable keenness of appetite told me when to eat. I was in no uncertainty as to when I ought to leave off, for I ate heartily to a certain point, and then felt distinctly satisfied, without any feeling of oppression. No heaviness, but a pleasing composure preceded my desire for rest, and I woke from a sound, glowing sleep, completely refreshed. Exercise was delightful to me, and enough of it was indicated by a quiescent tendency, without any harassing sensation of fatigue. I felt, and believe I was inaccessible to disease; and all this I attribute to the state of my digestion, on which it seems to me entirely depends the state of man. Being in health, it is easy to keep so, at least where there are facilities of living rationally; but to get into health while living in the world, and after a long course of ignorance or imprudence, is of difficult attainment.

I do not consider it at all necessary, or even desirable, to be strict in diet, when the constitution is once put into good order; but to accomplish that end, it is certainly essential. It also requires great observation and attention to know what to practise and what to avoid in our habits of life; and I see people constantly doing what it is precisely the most prejudicial to them, without the least consciousness of their errors. It is now so long since I was in the same state myself, that I find some difficulty in recollecting with sufficient exactness what I might have thought it necessary to lay down for the benefit of valetudinarians. I will, however, in my next chapter, give some of the most important particulars.

II. This is the golden rule—Content the stomach, and the stomach will content you. But it is often no easy matter to know how; for like a spoiled child, or a wayward wife, it does not always know its own wants. It will cry for food when it wants none—will not say when it has had enough, and then be indignant for being indulged—will crave what it ought to reject, and reject what it ought to desire; but all this is because you have allowed it to form bad habits, and then you ignorantly lay upon poor nature your own folly. Rational discipline is as necessary for the stomach, as for the aforesaid child, or the aforesaid wife, and if you have not the sense or the resolution to enforce it, you must take the consequences; but do not lay the fault upon another, and especially one generally so kind, if you would but follow her simple dictates. "I am always obliged to breakfast before I rise—my constitution requires it," drawls out some fair votary of fashion. "Unless I take a bottle of port after dinner," cries the pampered merchant, "I am never well." "Without my brandy and water before I go to bed, I cannot sleep a wink," says the comfortable shopkeeper; and all suppose they are following nature; but sooner or later the offended goddess sends her avenging ministers in the shape of vapours, gout, or dropsy.

Having long gone wrong, you must get right by degrees; there is no summary process. Medicine may assist, or give temporary relief; but you have a habit to alter—a tendency to change—from a tendency to being ill, to a tendency to being well. First study to acquire a composure of mind and body. Avoid agitation or hurry of one or the other, especially just before and after meals, and while the process of digestion is going on. To this end, govern your temper—endeavour to look at the bright side of things—keep down as much as possible the unruly passions—discard envy, hatred, and malice, and lay your head upon your pillow in charity with all mankind. Let not your wants outrun your means. Whatever difficulties you have to encounter, be not perplexed, but think only what it is right to do in the sight of Him who seeth all things, and bear without repining the result. When your meals are solitary, let your thoughts be cheerful; when they are social, which is better, avoid disputes, or serious argument, or unpleasant topics. "Unquiet meals," says Shakspeare, "make ill digestions;" and the contrary is produced by easy conversation, a pleasant project, welcome news, or a lively companion. I advise wives not to entertain their husbands with domestic grievances about children or servants, nor to ask for money, nor produce unpaid bills, nor propound unseasonable or provoking questions; and I advise husbands to keep the cares and vexations of the world to themselves, but to be communicative of whatever is comfortable, and cheerful, and amusing.

With respect to composure of body, it is highly expedient not to be heated by exercise, either when beginning a meal, or immediately after one. In both cases fermentation precedes digestion, and the food taken into the stomach becomes more or less corrupted. I will mention two strong instances. A pig in high health was driven violently, just after a full meal; it dropped down dead, and, at the desire of some labourers, who thought it was too good to be lost, a butcher forthwith proceeded to dress it. When the hair was scalded off, the skin presented in some places a somewhat livid hue, and when the stomach was opened, the contents were so extremely offensive, that all present, of whom I was one, were obliged to fly, and the carcass almost immediately became a mass of putridity. The second case was that of a man in the service of a relation of mine, who, after a harvest supper, and a hot day's labour, was thrown in a wrestling match, by which he instantly died, and decomposition took place so rapidly, that it was with difficulty his body, within four and twenty hours, could be placed in a coffin.

While I was subject to the affection of the trachea before mentioned, I frequently brought on the most distressing attacks, and sometimes instantaneously, by heating myself just before or after meals. Even dressing in a hurry, ought to be avoided previously to a meal, and I should advise all, especially invalids, to be ready a little before hand, as the mind is also often in a state of hurry prejudicial to digestion. After meals, stooping, leaning against the chest, going quick up stairs, opening or shutting a tight drawer, pulling off boots, packing up, or even any single contortion or forced position of the body, has each a tendency to cause fermentation, and thereby produce bile, heartburn, difficulty of breathing, and other derangements. I have often experienced ill effects from washing my feet at night instead of in the morning, fasting, which is decidedly the safest time. Of course, persons in high health may allow themselves liberties, but those who are at all liable to indigestion, cannot be too observant of even their most trifling actions. In my next chapter I shall take up the subject of diet.

III. I must begin with a few remarks on my last chapter. I have there dwelt on the ill consequences of being heated by exercise just before or after meals. There is one case which seems to be almost an exception; I mean that of dancing immediately before or after supper—at least I never suffered any inconvenience from it in my ailing days, though I cannot speak from much experience. But further, I do not call to mind any instances in other persons, and at any rate they cannot be so common as would be the case from any other mode of equal exertion under similar circumstances. The reason I take to be this—that from the enlivening effect upon the spirits, the digestive powers are able to overcome any tendency to fermentation; and if that be so, it proves the extreme healthfulness of the exercise, when taken rationally and for its own sake, instead of, as it usually is, as an exhibition, in over-crowded and over-heated rooms, at the most unseasonable hours.

I particularly recommended in my last chapter, attention to the state of the mind, because the effect of the spirits is very great and often even instantaneous in accelerating or retarding the digestive powers; and upon the digestive powers immediately depends whatever happens to our physical being. Whenever food is taken into the stomach, it begins directly to undergo a change, either from the action of the gastric juice, which is the desirable one, or from that of the natural heat. In the latter case, a sensation of fulness and weight is first produced, and then of more active uneasiness, as fermentation proceeds; and at last, when digestion commences, it is upon a mass more or less corrupted, according to the quantity and nature of the food, the time it has remained, the heat of the body, and perhaps other circumstances. The mind will frequently regulate all this, as I have repeatedly experienced; for a feeling of lightness or oppression, of fermentation or quiescence, will come or go as the spirits rise or fall, and the effect is generally immediately perceptible in the countenance, and felt throughout the whole frame. Such influence has the mind on the digestive powers, and the digestive powers on the body; and when we speak of a light or heavy heart, we confound it with a less romantic organ. The heart, it is true, will beat quicker or slower, but the lightness or heaviness we feel, is not there. There is no sickness of the heart; it needs no cordial; and the swain who places his hand in front, whatever the polite may think, is the right marksman. There lies our courage, and thence proceed our doubts and fears. These truths should make us careful how we live; for upon the digestive organ mainly depend beauty and strength of person, and beauty and strength of mind. Even the most eminently gifted has never been proof against its derangement. It is through the digestion that grief and all the brooding affections of the mind, affect the frame, and make the countenance fallen, pale, and liny, which causes Shakspeare to call it "hard-favoured grief," and to say that "grief is beauty's canker." On the other hand, joy, or any pleasurable affection of the mind, which promotes digeston, at the same time fills and lights up the countenance. Often when I have been taking a solitary meal, the appearance of an agreeable companion, or reading any good news, has produced an instantaneous effect upon my digestive organs, and, through them, upon my whole frame. In the same way a judicious medical attendant will, in many cases, by talking his patient into an appetite, or raising his spirits, do him more good than by any medicines. That all this is through the stomach, I will prove by two instances. First, no one will doubt that the scurvy proceeds from the state of that organ, and that through that organ alone it can be cured. Now, I have read in medical writers, that after a tedious voyage sailors, grievously afflicted, have repeatedly been known to have instantaneously experienced a turn in the disorder on the sight of land, and that soldiers beseiged have been affected in like manner on the appearance of succour; that is, the spirits have produced the same effect that medicine or proper food would have produced, what must have been through the same organ. The second instance is what I have several times observed in my own person. When I have had any local inflammation from hurts, however remotely situated, what has affected my digestion, has at the same moment affected the inflammation. Fasting too long, eating too soon, taking too much wine, or having my spirits lowered, have instantly been unpleasantly perceptible in the seat of the inflammation; while taking food or wine when wanted, or having my spirits raised, have produced the direct contrary effect. How this is effected anatomically, I leave to the scientific to explain. I only know it from observation; but I do know it, and how to profit by it, and I tell it to my readers that they may profit by it too, which brings me to a repetition of my rule—content the stomach, and the stomach will content you.

To the caution I gave against stooping, after meals, I should add that it is particularly to be avoided with any thing tight round the body, and the same may be said of all the actions I have enumerated. They are also pernicious in proportion as the meal has been full or rich. Any thing greasy or strong, especially the skin of the fat of roast meat, when disturbed by exertion, will produce the most disagreeable effects, or perhaps bring on a regular bilious attack. Packing up, preparatory to a long journey by a public vehicle, used often to be a cause of serious inconveniance to my health, from my mode of doing it. First of all, laying in a hearty meal, because I had a great distance to go, the very reason why I ought to have been abstemious; then having to finish packing after eating, with more things than room for them, the hurry, vexation and exertion of arranging which, together with the fear of being too late, and bustling off, caused such a fermentation as not only made my journey most uncomfortable, but made me generally out of sorts for some time after. When I had brought myself into a regular state of health, and took care always to be beforehand with my arrangements, eating sparingly, and setting off composedly, I found an immense difference, particularly in the absence of any feeling of being cramped in my limbs, which feeling was always annoying in proportion to my improper living.

MANUFACTORIES IN VIRGINIA.

We insert an article from the Petersburg Intelligencer, giving some account of the manufactories in that town and vicinity. It will astonish many who think that manufactories are not adapted to the genius of our people. Nearly all of these establishments have paid most handsomely, the dividends of some of them being as high, last year, as thirty-four per cent. Competition does not seem to lessen the profits.

The question recurs, in what respect is our own town inferior to Petersburg, in manufacturing capabilities? Why should not similar establishments spring up here? It would puzzle the most ingenious to give a satisfactory answer. It must be referred to the supineness of our citizens.

We trust that a better day is dawning. A spirit has been excited, which will not, we think, as heretofore, end in nothing but talk. An incorporated company has purchased the extensive foundry and factory, erected within the last year, by Crump & Co., and are now carrying on the business, in all its branches, with energy and success.

The Fredericksburg Woolens Factory, though on a small scale, is likely to yield a handsome dividend. The fabrics turned out will compare advantageously, in price and quality, with those brought from the North, or from Europe. The manufactory was projected as an experiment merely, and, from the success which has attended it, we may assume that it is now the nucleus of a large establishment.

An extensive Silk Manufactory is now building, and several other factories of less importance are in successful operation.

Though not in town, nor in the immediate vicinity, we must not omit to mention the Furnace, recently built by the Fredericksburg Iron Company. It is now in full operation, with all the new improvements of Hot Blast, &c., and, in the quantity and quality of metal smelted, more than equals expectation.

With respect to cotton factories, we rise above local jealousies, and are therefore pleased to say that our neighbours of Falmouth are about to take the lead. We understand that one of the largest flour mills of that town is to be converted into a cotton factory. The stock has been already subscribed, and the more sanguine hope to see the machinery at work, by the month of August. We have no doubt that, within a year from its going into operation, several other enterprises, of a similar character, will be undertaken on both sides of the river.—*Fredericksburg Arena.*

From the Petersburg Intelligencer.

PETERSBURG ENTERPRISE.

Notwithstanding the difficulties of the times, our town, we are happy to state, has proceeded with some degree of spirit in the extension of her manufactories and other public spirited enterprises.

The Ettrick's cotton mill, with a capital of $150,000 has commenced work, and will soon be in full operation.

The Mechanics' Cotton Factory, with a capital of $100,000, is nearly completed, and will be in operation in the course of a few months.

The Petersburg Cotton Manufacturing Company (established some ten years ago, and the first enterprise of the sort successfully undertaken here) has filled another large building with machinery, and to effect it, has increased its capital $33,000. The stockholders have heretofore been well remunerated for their outlay, and there is no doubt they will continue to be.

The Merchants' Manufacturing Company (also a cotton factory) now occupies three large mills and has increased its capital to $150,000. Its goods have acquired a high reputation, and are known in many other markets than our own.

The Matoaca Manufacturing Company, after filling its two mills with cotton machinery, has, by a large increase of its capital, erected a paper mill on a very extensive scale, and placed in it all the most recent and approved machinery, which will soon be in operation, and we trust, ere long, to present to our patrons a specimen of its manufacture. The village of Matoaca is well worth a visit. Its situation on the river is picturesque. Its extensive mills are handsomely constructed of beautiful granite, and the village which is occupied entirely by those who are employed in the factories, presents a neat and comfortable appearance. The extensive water privilege possessed by this company enables it to extend its operations very considerably.

The Fleets' Iron Foundery and Machine Shops have also been put in operation during the past year, and now furnish all sorts of cast iron work and machinery, of a description that would do credit to any establishment.

Our country friends need not seek further for supplies of these articles.

The Blandford Woollen Factory has also commenced operations, and will furnish a cheap and superior article for coarse clothing, to which we also call the attention of our country friends.

Besides the capital which has been invested in these various works, and that invested in the Petersburg and Greenville rail road, our citizens have contributed very largely to the construction of the Raleigh and Gaston rail road, connected with those roads, to the Richmond and Petersburg road, and to the City Point rail road; all which will soon be completed; and also the New Upper Appomattox company, which will greatly facilitate our intercourse with the counties on both sides of the river.

Our flour mills only require good crops of wheat to keep them in active operation, and our tobacco manufactories have considerably increased.

We must not forget in this detail to notice the formation of a coal mining company on the Appomattox, which has commenced operations with very favourable prospects, and from the specimens exhibited, we hope to be able next winter to have for our visitors comfortable fire-sides, warmed with fuel obtained from our immediate vicinity.

While noticing our own improvements, we will not omit a glance at those of our enterprising neighbour. In Richmond, a new and important additon has been made to her manufacturing establishments, by the erection of extensive iron works, and our market is now supplied from them with Virginia iron, the quality of which bears competition with that obtained from any other place.

Selections

For the Colonization Herald.

COMBUSTION.

Combustion differs from other chemical actions only in the degree of energy with which it is carried on . . . . . When a wax candle is lighted and permitted to burn till it is consumed, scarcely a particle of it remains to indicate that the candle has ever been. The solid wax and the cotton of the wick have entirely disappeared, and their destruction seems so complete that to assert that the materials of which the candle was formed remain the same, and have not suffered the least diminution or change by the process. would generally be considered evidence of a deranged intellect. That this is the fact, however, can be proved by the most satisfactory experiments . . . . In every form, and under every circumstance, that combustion takes place, the process will be found to be caused entirely by the active decomposition of the combustible body . . . . When we thus view combustion as the *effect*, and not as the *cause*, of rapid decomposition, fire loses all its terror as a destructive agent, and serves rather to indicate the rapidity with which new creations are called into being, than to denote the destruction of matter. Independently of the proof, which this view of combustion affords of the imperishable nature of all material substance, it is valuable also as presenting an answer to those objections against a future life, that are founded upon the supposed improbability of the sentient principle surviving the system of organization, by which it is developed. If we were unable to ascertain the nature of the changes produced by combustion, and were obliged to form our opinions solely from external appearances, the balance of probabilities between the indestructibility of matter by fire, and the indestructibility of the soul by death, would, we conceive, be greatly in favour of the latter. The continued existence of the particles of a combustible substance, that has been apparently entirely consumed by fire, seems so directly opposed to the evidence of our senses, that unless we possessed the most ample proofs of the fact, it might be considered impossible. In the presumed existence of the soul after the dissolution of the body, the internal evidence is in its favour; for every one feels conscious that *mind* is something *distinct* from the animal frame, and the natural inference is, that mind is capable of a *separate* existence. If we could comprehend the nature of mind, we should, there is no doubt trace its existence after the destruction of the body, in a manner equally certain, as we can the indestructibility of combustibles by fire . . . . And when we find, that facts in physical science, which can be clearly demonstrated, appear to the unenlightened, *impossibilities*, the most acute and the most learned should be cautious, how they express doubts respecting the possibility or the probability of the operations of nature; for the highest attainments of human knowledge, when compared with Omniscience, must be infinitely below the ignorance of the most illiterate, in comparison with the acquirements of the greatest philosophers.—*Bakewell.*

IMMATERIAL BEING.

Our dense faculties will not enable us to comprehend the nature of immaterial being, and even those substances that assume a subtile form, surpass the bounds of our comprehension. The power of gravitation for instance, is supposed to be caused by a material agent, but of its nature or modes of operation we are entirely ignorant. We know however, that it exists, and that it has continued since the creation to exert the same influence over grosser matter in all its combinations, decays, and apparent dissolutions. We have a firm conviction that the power of gravitation is of equal, if not superior duration to the matter which it controls, and we know that its force is not diminished by the complete decomposition of the substances on which it operates. The same observations would apply to heat, light, electricity, magnetism, and chemical attraction, of the nature of which we know nothing, though of their existence we have continual proof. When we combine these facts relative to the indestructibility of matter, and when we consider our incompetency to investigate immaterial essences, we shall have strong grounds for believing that mind is as imperishable as material substance; and we shall see the futility of those objections raised to the separate existence of the soul merely on the ground of such separation being incomprehensible.—*Ibid.*

MORALITY.

Every man's style or rate of morality, at any given period of his life, is the slowly ripened product of his entire course, up to that moment, influenced, as it has been, by personal temperament, by secular engagements, by social alliances, and especially by the salubrity, or the infected condition of the moral atmosphere he has breathed. It is not of a product so gradually formed; so intimately related to the habits of the soul and so familiar to it, that ordinary minds are qualified to form an impartial estimate. In fact very few men judge themselves, on the several points of morality, with any high degree of precision or fairness.—*Saturday Evening.*

MR. TYSON'S LECTURE.

The high literary character of Mr. Tyson, his well known familiarity with the history of this country, and his having made the revolution of 1776 and its consequences, the subject of much reflection, could not fail to excite in the public mind the anticipation of much pleasure in listening to a discourse from him, when it was known that the subject of it would be "the effects of the American Revolution upon America itself, and upon the world at large." This anticipation brought together a large and intelligent audience, on Tuesday evening, at the Musical Fund Hall, who listened to his remarks with equal pleasure and profit, and who exhibited by their looks the gratification which the subject and the manner in which the speaker treated it, afforded them.

The lecturer first briefly characterised the first Europeans by whom this country was settled—especially of those who emigrated from England, and who came here imbued with that spirit which contributed to bring about the royal tragedy of 1648, and the revolution of 1688. "The doctrines," remarked the speaker, "which brought Charles to the scaffold and placed William and Mary upon the English throne, did not originate in the new world. They were the effect of circumstances favourable to the development of a principle whose birth was coeval with the dawn of intellectual light in Europe. It sprang from the pandects of Justinian; from the commerce introduced by the crusades; and was nursed by the Press, that mighty agent of modern civilization. Nothing was wanting but the free doctrines of the pilgrim fathers, and the more beautiful, because more consistent, institutions of William Penn, to give energy to a principle which was already perceptible in its influence upon mankind."

From those by whom this country was first settled, the lecturer passed to the Revolution of 1776, which he pronounced to be essentially a contest of doctrine which resulted in the triumph of a principle.

From the Revolution, the address passed, naturally, to its effects, and among these the first noticed was the manners of the people of the United States. The lecturer spoke freely on this subject, admitting there was some truth mixed with much exaggeration, in the accounts which foreigners gave of our airsport of independence, which in some instances bordered upon swagger, though he thought that this rude exhibition of the feeling of independence was natural, and resulted from elements which it would hardly be safe to suppress or control. In support of this he stated that an eminent American now resident in Paris, perceives in the lower classes of its inhabitants less of that pliant ductility which formerly marked every order of Frenchmen. There was one trait, however, in the American character upon which we might dwell with just pride—a trait which belongs rather to a chivalric and poetic, than to a plodding and commercial age. It is a trait nearly connected with manly virtue and generosity—it is the respect which in America, is ever, and at all times, paid to *woman*.

The lecturer alluded to the gibes and jests which some illiberal and vulgar travellers and tourists had published on this country, but though we had exhibited much sensitiveness under these, we had to thank their active ill-nature for having made us perceive peculiarities and imperfections in our social state, of which we had not before discovered the existence. In noticing some of these peculiarities of which we have no reason to boast, the lecturer could not pass over those brutal and shocking personal and fatal rencounters which we often read of taking place between individuals, with that assassin-like weapon, the bowie-knife, and in one case in a legislative hall; and also the deadly use of the rifle by members of Congress.—*Herald and Sentinel.*

LITERARY NOTICES.

THE GREAT NATIONAL WORK.—We are happy to learn that a most unexampled success attends this great national work, as it is most appropriately called, on Indian History and Biography, by Col. McKenney and Judge Hall. Nothing can exceed the execution of the mechanical departments of this great undertaking. The lithographic and coloring departments, by Mr. Bowen, whose interesting establishment is on Walnut street, near Fourth, appears to us to be perfect; whilst the letter press and paper are of the highest order of excellence. The publication office is at No. 23 Minor street.—*U. S. Gazette.*

CELESTIAL SCENERY.—All the wonders of the sidereal world for fifty cents—comets, satellites, belts, rings, asteroids and all—and if that is not cheap enough, we know nothing about cheapness. But this is rather enigmatical. What we mean to say is, that the valuable work of Dr. Dick, entitled "Celestial Scenery," of which we made mention five or six weeks ago, is now published as volume 83 of Harpers' Family Library—price 50 cents. It contains 420 pages, and 114 engravings. The object—a very excellent one—is to make all the wonders and glories of astronomy intelligible to *general* readers; to those who have neither time, nor learning, nor inclination, for the profound and bewildering calculations of a Laplace and a Newton. Dr. Dick has produced a capital book, full of matter well calculated to excite wonder and admiration, yet not too recondite even for the most unlearned readers. He upholds the belief in a plurality of worlds, all fitted for the support of animated existence, and maintains his proposition with excellent ability. In brief, we do not know of so good a book, any where, for the diligent perusal of such as would know the wonders of the firmament in all their details of grandeur and magnificence.—*Com. Advertiser.*

The celebrated composer Zingarelli, the head of the Naples conservatory, died in December last, at a very advanced age. A mass, composed by himself and left for the occasion, was performed by all the distinguished performers of Naples, who volunteered their services.

FOREIGN LITERATURE.—The following notices are from the Foreign Quarterly Review:—*Denmark.*—In Denmark there appear 54 daily and weekly publications, more than half of them in Copenhagen; and there are 30 monthly and other periodical works, the greater part of which are published in the capital. Thus in this little kingdom more than 80 periodical publications make their appearance, all in their native language. *Russia.*—A chair for the Chinese language has recently been instituted at Casan. *Belgium.*—Professor Hoffman von Fallersleben has made an important discovery among the MSS. of the public library at Valenciennes. He has there found the hymn composed about the year 883, in the ancient German language, on occasion of the victory of Louis over the Normans. This literary curiosity, which Mabillon copied from a MS. belonging to the abbey of St. Amand, but which has been sought in vain ever since the year 1692, is of the greatest importance to the history of literature. Professor Hoffman means to publish in Belgium the original text of the poem, with a fac-simile of the MS., conjointly with M. Willems, who is known as the editor of several ancient works in the Flemish dialect. *Germany.*—The catalogue of books of Leipzig for the Michaelmas fair comprehends 3,538, partly new works, partly new editions, produced by 551 publishers. That of the Easter fair contained 4,353, so that both comprehend 7,891 articles, being 362 more than the two catalogues for 1836. In the above number are books and pamphlets on scientific and miscellaneous subjects, 3,261; novels, 171; plays, 48; maps, either collections or separate, 58. Of these 86 appeared in foreign countries; there remain, therefore for Germany, including Switzerland, Hungary, and that part of Prussia not belonging to the German confederation, 3,452. Austria furnished 265; Prussia, 1018; Bavaria, 420; Saxony, 673; Hanover, 69; Wurtemburg, 278; Baden, 108; the two Hesses, 122; and the four Saxon duchies, 149.

PHILADELPHIA BOOK TRADE SALE.—The spring trade sale, which has just terminated, is represented—the state of the times considered—to have been in all respects, an important feature in the business transactions of the nation. It was very numerously attended. The purchasers were 130 in number, embracing the heads of many of the leading houses, from Maine to Louisiana. There were 113 sellers. Some idea may be formed of the extent of the sale from the fact that the total number of volumes sold, amounted to 314,336. Among these were 12,102 bibles; 8,067 testaments; 6,367 dictionaries; 24,419 spelling books; 1,960 reams of paper; and 5,957 hymn books; 3,160 prayer books; and 7,200 geographies. Carey, Lea & Co. disposed of 26,277 volumes; Andrews & Co. of 20,359; Thomas & Co. of 12,891; all others of 254,719.

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